

THE CATHOLIC SCHOOL JOURNAL

PUBLISHED MONTHLY EXCEPT IN JULY AND AUGUST BY
THE BRUCE PUBLISHING COMPANY
 540 NORTH MILWAUKEE STREET, MILWAUKEE, WISCONSIN

Eastern Office: 330 West 42nd St., New York, N. Y.—Central Office: 66 E. South Water St., Chicago, Ill.—Pacific Office: 580 Market St., San Francisco, Calif.

Volume 41

June, 1941

Number 6

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The Parochial School in Vacation Time

IN THE summertime the schools are closed, and the school premises are deserted. Pupils are supposed to enjoy the freedom implied in a vacation, and the teachers welcome a season of rest.

BUT while the school plant is idle, there must be someone who will bear in mind that the vacation months demand thought in the direction of repairs, improvements, and renovation. The school plant is subject to wear and tear. The classrooms may need a brightening up; the heating system may require repairs; the lighting may have become defective here and there; the school grounds may need some improvements.

THE janitor-engineer who is in charge of the school premises may see many things that can be repaired best during the

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vacation months. He may report to the pastor who determines what must be done and what the parish can afford to do.

ON THE whole, the school plant, both buildings and premises, must receive care from the standpoint of safety and sanitation. The question of fire hazard must never be neglected. The heating apparatus must be in good repair. The lighting system must also be subject to watchful care.

IN BRIEF, the school premises should not only be safe as far as the lives of pupils and teachers are concerned, but it should also be clean and sanitary for the fall opening. The schoolhouse in which many hours are spent should be comfortable and pleasant in order that the work carried on therein may be efficient and satisfactory — *W. G. B.*

Article Index: Articles in the CATHOLIC SCHOOL JOURNAL are indexed in *The Catholic Bookman*. — **Official Index:** and in the Catholic magazine index of *The Catholic Bookman*, — April 20, 1901, as Second-Class Mail Matter in the Post Office at Milwaukee, Wis., under the Act of March 3, 1879. Published monthly except in July and August. Copyright, 1941, by The Bruce Publishing Company. — **Subscription Information:** Subscription price, \$2.00 per year, payable in advance. Canadian postage, 50 cents; Foreign postage, 50 cents. Copies not more than three months old, 30 cents; more than three months, 50 cents. Notice for discontinuance of subscription must reach Publication Office

in Milwaukee, at least fifteen days before date of expiration. Changes of address should invariably include old as well as new address. Complaint of nonreceipt of subscribers' copies cannot be honored unless made within fifteen days after date of issue. — **Editorial Contributions:** The Editors invite contributions on Education and on any subject related to the welfare of Catholic schools: e.g., methods of teaching, child study, curriculum making, school administration, school-building construction and upkeep. Manuscripts, illustrations, news items, etc., should be sent to the Publication Office in Milwaukee. Contributions are paid for at regular space rates.

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AMERICAN BOOK COMPANY

New York Cincinnati Chicago Boston Atlanta Dallas San Francisco

The CATHOLIC SCHOOL JOURNAL

Vol. 41

JUNE, 1941

No. 6

"Educational Aspects of Spiritual Writings"

Edward A. Fitzpatrick, Ph.D.

WE READ again last week a very remarkable book on education, *The Educational Aspects of Spiritual Writings*,* which every person connected with Catholic education, in fact every person in any way connected with education, should read and ponder. As its title indicates, the book contains studies of spiritual writings. The writings studied are: the *Confessions of St. Augustine*, the *Imitation of Christ*, and the *Spiritual Exercises of St. Ignatius*. The tremendous significance of the work is that it is a competent psychological study—not pietistic, not sentimental—and shows wide knowledge of modern psychological and psychiatric literature, as well as the literature of spirituality. In it some contemporary educational concepts are presented in a richer, fuller light than is customary, and old truths are revealed and seem to be new. They are the abiding truths. That you may know immediately the nature of the contribution which the book makes to education, I quote, the author, Sister M. Augustine:

"Spiritual writings, as this study reveals, have much of value for Catholic, moral, and character education in particular and also for education in general. They make an extraordinary contribution to educational psychology relative to motivation and the training of the will, to the use of the imagination, the emotions, the memory, and the understanding in religious and moral education."

"One of the outstanding points of emphasis that is made particularly in the *Confessions* and in *The Following of Christ*, is an emphasis needed today: that there is a spiritual development, which, if man's life is to be ordered and integrated cannot be divorced from his intellectual development. And what is of no less importance is that this spiritual development has a specific objective, a very marked gradation, evolution, and progression, and peculiar methods, instruments, techniques, or

aids to induce and direct it" (p. 220).

The book itself consists of an introduction, two preliminary chapters, a chapter on each of the spiritual writings studied, and a synthesis. The introduction contains a short summary statement of the contemporary need for the spiritual formation of youth. The first of the two preliminary chapters describes the actual condition of the contemporary scene "with the very atmosphere tainted with the noxious spirit of materialism and of hostility toward everything spiritual and supernatural." A wide range of contemporary educational literature is analyzed for "remedies for the current conditions," but without much success except to reveal "the crying need for the rekindling and revivification of the spirit of Christ in the hearts of men." In the second preliminary chapter, the Christian concept of life and its educational implications are stated and analyzed and contrasted with the prevailing contemporary conception—i.e., the current mythology. We read:

"The Christian concept of man throws light, too, on the meanings of the much discussed terms: self-expression, self-realization, self-education, self-direction, self-determination, self-activity, and self-development. It makes clear that the self cannot connote what Rousseau conceived it to be: a nature totally good, and the task of education cannot mean the actualization of all of man's potentialities and the removal of all obstacles to an unrestrained freedom of development. Nor can the self mean what the Puritans would have it, a nature that is entirely evil and hence must be repressed and suppressed. The true meaning, the Christian meaning, is that the self is neither totally good nor entirely evil; man is fallen but he is also redeemed; man has a natural life, but he also has a supernatural one. Hence it is the task of education to help him cooperate with grace in order to deny, control, and redirect his evil tendencies, and to preserve and develop the life of grace within him, so that

he will be prepared to live the life of glory hereafter. In other words, it must be the function of education first and foremost to assist man to develop spiritually. As to how this is to be done we hope the pages following will have some definite suggestions" (pp. 35, 36).

The study of St. Augustine's *Confessions* reveals concretely the problem of a life that went "from the most abject to the most exalted; running the gamut of every conceivable form of human, moral action" (p. 40). St. Augustine's life is briefly summarized in three stages: (1) the period of dissipation and the grossest irregularities; (2) the search for truth and the discovery of it without any effect on his conduct; (3) the triumph, the "man of character," and saint of God. One of the best pieces of analysis and discussion in the book is the conflict in Augustine between the truth which he acknowledged and the kind of life he was leading. Knowledge is clearly not enough. "In order to be a force for action, knowledge cannot be accepted only by the intellect; it must be accepted by man's whole personality: mind, passions, affections, and will." This, of course, necessarily involves an analysis of will, and the analysis here is similar to Allers in the *Psychology of Character* and in the *New Psychologies*.

The second study is a study of a book of maxims, as the first was of an autobiography. *The Imitation or Following of Christ* is the second spiritual work studied. This study is conducted on the basis of the ordinary division of the spiritual life, into (1) the purgative way, (2) the illuminative way, and (3) the unitive way. The *Confessions* dealt largely with the "purgative way." This work deals with all three ways and the underlying motivation. It has much to teach us as to the nature of character education, its motivation, and organization. Says Sister Augustine:

"What the best contemporary thought holds concerning character education is to be found in the system of spiritual de-

*Sister M. Augustine, O.S.F., *The Educational Aspects of Spiritual Writings*, St. Joseph Press, Milwaukee, Wis., 1940, p. 273.

velopment presented in *The Following of Christ*. What is aimed at in character education is realized in this system—namely: a life that is organized, unified, and integrated; a life that is dominated by principles, or is shaped according to an ideal pattern, as opposed to a life that is influenced by any and every external circumstance, by inordinate affections, by whim and caprice; a life that is stable and consistent in all its actions; a life that is the work of the individual's own active effort, as opposed to a life that is determined by heredity, temperament, and disposition, and environment. With potentialities for realizing this particular quality of life, called character, this system of spiritual development provides an ideal system of character education" (p. 97).

More than a hundred pages of the book are given to a study of the *Spiritual Exercises of St. Ignatius*. This is almost twice as much space as is given to the *Confessions* and the *Imitation*—and from the point of view of the book this is justifiable. The *Exercises* are in a sense an autobiography of Ignatius' experience at Manresa. But it is more than an autobiography, a record of personal experience; it is this experience raised to an intellectual plan with the coefficient of that experience organized with rare psychological insight or intelligence into a systematic method for spiritually training all those who are well disposed. This study of the *Spiritual Exercises* reveals more fully than has been done before the educational significance of them. As an educational classic the "Exer-

cises" makes the "Ratio Studiorum" pale into insignificance.

The "Exercises" are divided into four main divisions called weeks and are each subdivided into spiritual exercises called: meditations, contemplations, considerations, examination of conscience, preludes, colloquies, repetitions, composition of place, etc. The "Spiritual Exercises" deal with the three stages of the spiritual life, and they have a specific plan for each stage of the development using all of man's capacities. Following somewhat Father Lindworsky's works on the will and the training of the will, there is very definite indication of the value of St. Ignatius' plan and its significance for modern education. Specially significant and unusual is the analysis of the place of the imagination and of the emotions in the spiritual formation of man: the whole man—not the intellect only—must be used in the process of spiritual development. A great many retreats would be more effective if retreat masters really followed the "Annotations," or appreciated the point which Sister Augustine makes:

"An essential condition for generating dynamic knowledge, for building values, for spiritual development, and hence for Catholic education is self-education through the self-discovery of truths, self-determination, self-direction, self-motivation, self-control, self-discipline, and self-appraisal. And this demands attention to and direction of the individual based on an intimate and personal knowledge of him. It is opposed on the part of the student to mere

listening to instructions, sermons, conferences, etc., to mere reading of spiritual books, to mere memorizing of truths set-out-to-be-learned. And, on the part of the teacher, it is opposed to mass instruction, to over-tutelage through too much presentation, too much direction. As to ways and means of inducing this self-education there are no better suggestions in the wide range of our educational literature than *The Spiritual Exercises* of St. Ignatius" (pp. 223, 224).

This is one of the main points in the synthesis which concludes the study. Others included in it are: (1) that God must become the supreme motive, and this objective value must be subjectively experienced; (2) that this must be done by building a progressive, sequential, unified series of values, around sin as a nonvalue, the imitation of Christ, and a personal ideal in life; (3) the knowledge of the student must be "emotionally toned"; (4) all powers of the human soul must be used in the process, particularly the imagination and the emotion as well as the intellect and the will. A controlling idea dominating the whole process is that it must be a process of self-education. Catholic education, and all education, would be benefited greatly and immediately if these ideas guided educational administrators. The teaching of religion in Catholic schools and colleges would be raised from its present levels of ineffectiveness and mediocrity to real achievement if the lessons of this book were accepted by Catholic educators in all levels of schools.

Our Task in the Present Crisis

Rev. George Johnson, Ph.D.*

NEVER before in its history has the National Catholic Educational Association met amid circumstances more fatal than those of the present moment in the midst of a world turmoil. In the face of a future which at the moment appears ominous our nation is hard at work arming itself against any eventuality. Things are happening across the seas which are affecting the daily lives of all of us. Loving peace, we are fearful of war and are realizing more and more that the determination of immediate events is no longer completely in our hands but in the hands of those who are not friendly to our principles or our way of life.

The impact of all this on education has already been widely felt, and increasingly, as the days go on, new challenges will come to our schools on all levels. It stands to reason that the whole economy of a nation cannot be upset without deslocations of every sort. The modes of procedure to which we have become accustomed in peace times must of necessity prove

inadequate in the face of the threat of war. Something new, something different will have to go into the making of our future citizens if they are to meet what is ahead of them intelligently and bravely. What that something new, that something different is will be the responsibility of our schools to discover. It would be the height of folly on our part to sit back complacently, nursing the assurance that soon the storm will be over and all will be as it was. Never again will things be as they were. Human society is in the throes of a tremendous revolution of which the present war is just a phase. As a matter of fact, our greatest problems will emerge only when the war is over, and it is then that educators will need to muster all of the vision and all of the adaptability of which they are capable.

*Head of the department of education of the Catholic University of America, director of the department of education of the N.C.W.C., associate editor of *The Catholic Educational Review*, and secretary general of the National Catholic Educational Association. This address was delivered at the opening meeting of the N.C.E.A. convention at New Orleans, La., April 16, 1941.

Selective Service and College Students

During these days the national emergency will be constantly in our thinking and will affect the deliberations of each and every department. The college and university department, for instance, will be much concerned with the effect of the Selective Service Act upon students. A deferment of service until July, 1941, is provided for in the Act as it stands. With an excellent show of logic and common sense, groups like the American Association of Colleges and the North Central Association are demanding amendments to the Selective Service Act which would guarantee that any student in good standing be allowed to complete the academic year in which he becomes subject to call. The President himself, last August, emphasized the fact that we must have well-educated citizens who have sound judgment in dealing with the difficult problems of today. It would seem that no difficulty would be placed in the way of the effort

to raise an adequate army by postponing for a few months the service of students in colleges, universities, and professional schools.

However, there is a disinclination on the part of Selective Service Headquarters to accept any amendments to the law as it now stands. There is a fear lest one exception will open the floodgates and there will be no end of amendments proposed. This fear is well grounded; moreover, there is a large question as to whether the Congress would react favorably to any change in the law favoring college students. As a consequence, a serious and sincere attempt is being made by Selective Service Headquarters to accomplish the purposes of the colleges' desire without resorting to a change in the law. The subcommittee on military affairs of the National Committee on Education and Defense has been working constantly with the Army authorities on this problem and the result is a plan which, in my opinion, should at least be given a trial.

Preparedness in Women's Colleges

The part that the woman's college should play in the present emergency is being widely discussed. A number of our Catholic colleges for women have taken cognizance of the situation in various ways. It would seem that they might well concentrate more and more on the kind of world this will be when the war is over. It is then that the nation will have to fall back on the fortitude of womankind and will need the comfort and the strength and the healing that in the ways of God it is the province of women to provide. Girls presently in college naturally want to help and to feel that they are part of the national effort. At the same time, however, they show a disinclination, if reports are true, to content themselves with "busywork" of one kind or another. They want to participate actively and productively.

The Church is going to need the graduate of the Catholic college for women very sorely as the days go on, particularly in the field of welfare work and recreational leadership. This is a fact that we should bear in mind. The National Catholic Community Service has been set up to take care of our people in defense areas. Trained personnel will be at a premium. The health of people, the aid they will need in order to make profitable use of their leisure time, the demand for facilities in the way of adult education, and countless other matters will require the services of a very large number of properly qualified women.

Changes in Secondary Education

Those who have charge of our secondary schools must keep fully aware of the fact that fundamental changes in the whole structure of secondary education in the United States are in the making. There is a youth problem in the United States and, though for the moment young people are succeeding in getting jobs in the de-

fense industries, one shudders a bit to think of what may happen when the wheels of industry slow down and the need for armaments and weapons of war no longer exists. The economic aftermath of war is always terrible. At least, there is some comfort recognized in the country today and that plans are afoot to take up the slack when the time comes. Through the pioneer work of the National Youth Administration and the Civilian Conservation Corps, the nation is becoming aware of the fact that education is not necessarily something that can take in only a classroom, a laboratory, or a school workshop. On the contrary, for many young people, it achieves its purpose best through actual employment at some work that is fundamentally worth while. So accustomed are we who are connected with institutionalized education to confine our thinking to the limits created by the routine under which we operate that we fail to take account of fundamental social changes and lose sight of the fact that these changes require something like a revolution in our academic world. Faintly, all too faintly, appear the outline and shape of the thing to come. It is safe to assume, however, that, when the war is over and the period of readjustment begins, there will be a large expansion of federal activity in the field of youth, an expansion which is bound to affect profoundly the whole organization of our secondary schools here in the United States.

Religion Essential to Citizenship

There is presently much underlining of the problem of teaching citizenship in our American schools. It seems we have been taking too much for granted, and we discover that knowledge does not necessarily mean virtue and that one can know all the facts about the United States, the Declaration of Independence, the Constitution, and the operation of government without caring very much about the matter one way or another. There seems to be a rather alarming lack of appreciation of American ideals and the American way of life. Running true to form, educators are trying to meet the situation in the good old American way of introducing another course.

If any one truth has been emphasized in the meetings of this association since its founding, it is this: that intellectual development alone will not do; that the training of the will means proceeding hand in hand with the training of the mind. Aristotle is responsible for the statement that "knowledge avails little, if anything, toward virtue." The truth will make us free only in the degree that we love the truth and live it. This has been a fundamental tenet of Catholic education from the beginning.

There is much definition of democracy these days and much listing of the freedoms which it is supposed to guarantee. Yet if democracy means anything at all, it means a form of social organization

which is predicated on the fact that the individual human personality is sacred and inviolable. Because human beings are sacred, they have a right to be free; for only if they are free can they achieve the purpose of their existence. The purpose of their existence is union with God, which they achieve by losing their lives in Him through the practice of virtue. The primary purpose of the state is to order human affairs so that the people can be happy, but they can be happy only by leading virtuous lives.

Human Rights Come from God

Anything that degrades human nature forges the shackles of slavery. A degraded man or woman cannot be trusted with the responsibilities of freedom. He must be made subject to restraint and regimentation in the name of the common good. Now nothing degrades a human being like being cut off from the God who made him. Ignorance of things divine, obtuseness to spiritual values, absence of religion, affect the fundamental human quality in people. Man is understandable only in relation of his Maker. He was made to the image and likeness of God and, unless he devotes his life to developing the divine potentialities within him, he becomes progressively lower even in human nature.

Human beings are not sacred because the state says so, because sentimental humanitarianism says so, because the Declaration of Independence says so, but because they belong to God. Without religion we can do many things. We can invent marvelous machines. We can provide entertainment on a lavish and breath-taking scale. We can conscript armies and launch great navies. We can build schools and multiply opportunities for education. Without religion, however, there is one thing that we cannot do. We cannot keep men free.

All of this Catholic educators know. Our task it is to translate our knowledge into power. We followers of Jesus Christ are strangers in a strange land. It is not easy to keep the fact of divine grace and the fact of the supernatural constantly in the center of our thinking and our doing in the midst of a world that knows not Christ. We are always in danger of taking it for granted that, because our intentions are good, our efforts are adequately effective. Our task it is to translate the Gospel into reading, writing, and arithmetic; into history, geography, and the social studies; into science and music and art. Whatever a child studies in a Catholic school should teach him more about Jesus Christ. In the degree that these children of ours become true and perfect Christians, they will become true citizens of the United States of America.

Teach About South America

Our program of national defense calls for consideration on our part of the great lands that lie to the south of us. We in the

United States will not be safe if the whole Western Hemisphere is not safe. Our government is doing all that it can to bring about the best possible relationship with the countries of Central and South America. The problem is manifold. It has its military aspects and its economic aspects, but above all it has its cultural aspects. We have awakened to discover that we know next to nothing about Ibero-America. A little sketchy geography in the sixth grade leaves most of us with a confused idea of even the direction of South America from North America. We are astounded when we are told that Brazil is larger than the United States, and we are completely innocent of any real knowledge of the culture that exists in the other Americas.

Under the Office of the Co-ordinator of Commercial and Cultural Relations between the American Republics a committee has been set up to stimulate the production of materials such as courses of study, textbooks, visual aids for the teaching of South America in the schools of the United States. A similar committee of South Americans will be asked to prepare similar materials for the teaching of the United States in their schools. We Catholics have a great opportunity in this connection to serve our country and at the same time to strengthen the bonds of faith that attach us to our brothers in South and Central America. We have a basis for understanding and sympathy that those outside the Church do not possess. There would seem to be a special obligation on Catholic schools in the United States of whatever grade, to devote constant and intelligent attention to relationships with Ibero-America and its people.

A New Phase of Federal Aid

The question of federal aid to education promises to be very much to the fore in the immediate future. The inequalities of educational opportunity that exist throughout the United States will be emphasized, but the principal argument will be made on the basis of educational needs created in different parts of the country by the defense program. A study of the situation has been made for the War and Navy Departments by the United States Office of Education for transmittal to the Congress. Making due allowance for certain exaggerations, it does seem rather clear that the development of camps, naval stations, and defense industries in sections where educational facilities were already inadequate would indicate some responsibility on the part of the Federal Government to meet the emergency. The department of education of the National Catholic Welfare Conference has been in touch with the diocesan superintendents of schools in order to find out as definitely as possible what the defense program is doing to Catholic school enrollments. Though in many cases it is too early as yet to appreciate the effect of the moving in of new populations in certain areas, there is enough evidence at hand to show that in a num-

ber of dioceses a real crisis is being precipitated.

Whatever is done in the way of granting federal aid to education at the present moment will be done in the name of national defense. It should be apparent to any thinking man that religion should not be made to suffer because of the national effort in the direction of preparedness. Religion as we Catholics understand it will suffer if it is deprived of the implementation that comes through education. The Catholic families that move from those sections of the country where Catholic education is well established and where they have been able to give their children schooling that satisfies their conscience should not be forced to forego this right by reason of the fact that service to their nation, in whatever capacity, has taken them into areas where Catholic schools are not available. Recently, President Hutchins in a radio address said something about American people being willing to respect religious liberty as long as people do not take their religion too seriously. We Catholics do take it seriously, and real freedom for Catholic education has an essential element in it. But Catholics are not free to conduct Catholic schools if they are put in a position where they cannot afford to do so from a financial point of view. Government alone has the power through taxation of providing for anything like a decent support of education. It would seem to be the manifest duty of government in the present circumstance to assist those parents who desire an education for their children based on the faith they cherish. When federal aid is given to education in the name of national defense, it should be given in such a way as to make it possible for our Catholic schools to participate in its benefits.

National Catholic Community Service

Earlier I made references to the National Catholic Community Service. This organization has been set up by the Church in the United States as part of the United Service Organizations for National Defense, Incorporated. This group is made up, in addition to the National Catholic Community Service, of the Jewish Welfare Board, the National Board of the Young Women's Christian Association, the National Council of the Young Men's Christian Association, the National Travelers Aid Association, and the Salvation Army.

HARP STRINGS

Softly

As vibrant hands

Are drawn across the harpstrings,

The deep vibrant voice answers

Through the sound of music.

The touch of the hand makes music.

God made the hand

God made the harp

But the music is yours.

— Corenne Kelly
Age 12 yrs.

Its purposes are "to aid in the defense program of the United States by serving the religious, spiritual, welfare, educational, and social needs of the men and women in the armed forces and defenses of the United States and in general to contribute to the maintenance of morals in American communities; and, in order to carry on such services, to afford a means and an organization in which the member organizations may cooperate."

The aim will be to provide influences that are healthy in communities near camps and defense industries. While there will be some kind of common program, each organization will strive to render its own and distinctive type of service and make its own distinctive contributions in terms of its philosophy and purposes and established clientele.

The local programs that are being thought of would include a religious service in cooperation with the chaplains in camp and the churches in the community, counsel and guidance in the field of personal problems, social events, home hospitality, entertainment, services in clubhouses, and cooperation with the educational and cultural programs in camps.

The Army has reserved to itself the development of educational programs within the camps. However, there will be abundant opportunity for such services in the communities adjacent to the camps. What the program will be, of course, will depend upon the desires and requirements of the soldiers. At any rate, there will be the need of developing programs in adult education for Catholics under the auspices of the National Catholic Community Service. This means that the local Catholic educational forces will be called upon to assist the endeavor in every possible way.

During the month of May a national drive for funds for the United Service Organizations will be undertaken. Immediately thereafter the work will be gotten under way. In the name of the Administrative Board of the National Catholic Welfare Conference under whose general auspices the National Catholic Community Service will operate, I bespeak the interest and cooperation of our Catholic educational forces.

Cooperation with Divine Grace

I have tried to place before you some of the general problems that are facing Catholic education at the moment. I have done this with the hope that you will keep them in mind during your deliberations. The national effort in the direction of preparedness is bound to affect all of our schools, at whatever level, in one way or another. Meanwhile, let us pray that we may increasingly understand our fundamental central purposes. We can serve the nation best by making Catholic education all that the Church intends it to be. Let us not forget for one moment that our vocation is "to cooperate with divine grace in forming Christ in those regenerated by baptism."

HOW CAN OUR SCHOOLS PRODUCE BETTER CITIZENS?

Rev. Thomas J. Quigley, M.A.

I WOULD like to point out first of all that there is an insidious but a very real danger in the modern stress on citizenship education as it is understood in public school circles.* It arises from the public educator's naturalistic interpretation of the social order. If there is no supernatural life; if there is no God, no eternity, no other world; if man is continuous with nature, wholly mechanistic, without a spiritual soul, without a free will, acting thus and so because of the blind, fortuitous operation of heredity and environment, then either man must be left entirely free, irresponsible, and undisciplined, and there is no social organism at all; or man must be trained, as an animal is trained, to be responsible, to accept external disciplines by force, and the social organism to which he must pledge his complete fealty must be the state.

The former alternative, which is the essence of the old Liberalism and which was the first development of the flight from the supernatural, has today lost caste. It produced a chaotic world, an unbalanced world of great wealth and power on one side with severe poverty and insecurity on the other. The masses were bound to revolt against such an order and weak nations were bound to rise up against the selfishness and greed of the stronger nations. The world recognized the impossibility of complete Liberalism and the necessity of some sort of social organism.

However, as long as the interpretation of man and the world is a naturalistic one, there is only one other alternative and that is Socialism, National or International. Germany, Italy, Russia, Turkey, the Balkans, some of the South American countries, and Japan have definitely had recourse to this other alternative. England and France, even before the outbreak of present hostilities had gone a long way on the path toward state domination of the individual. Whereas the former emphasis had been on liberty to the neglect of security, the recent emphasis everywhere has been on security to the neglect of liberty.

Real Democracy Needed

We in America are anxious to preserve a democratic form of government and to do so we must preserve a balance between liberty and security; we must develop a sense of social responsibility in our people; we must have a disciplined people who of their own will recognize and obey a sovereign authority and live by a sovereign law; we must have a loyal people. The

*Read at a panel discussion at the secondary school department of the National Catholic Educational Association at New Orleans, La., April 16, 1941. Father Quigley is superintendent of schools of the Diocese of Pittsburgh.

present trend in public education is attempting to achieve these objectives but, by virtue of the naturalistic interpretation of man and his destiny still professed by some public educators, its attempts are heading us willy-nilly into Socialism. To preserve a balance there must be a fulcrum, a rigid point that doesn't change or move. There must be an absolute, an unchanging code and this the Naturalists will not accept. Democracy is the balance but it is not the fulcrum too. It must depend on something which we all believe and live by and which is outside the democracy itself. It is a political philosophy and should be part of a wider, general philosophy of life. In the public schools it is being called the way of life itself. We are on the way to establishing America as our god and democracy as our religion. How then can we quarrel with one who calls Germany his god and Nazism his religion?

To develop a sense of responsibility in our people requires that we have a terminus for that responsibility. A man must be responsible to someone. Teach him that he is responsible to himself alone and we have Liberalism, and chaos. Teach him that he is responsible to some other man and we lay the foundation for dictatorship. Teach him that he is responsible to a vague something called Society and we have nothing, as the Russians found out. If we leave out God, there is only one other terminus which we can imagine and that is the state. In teaching man that he is responsible for his acts to the state alone, even a democratic state, we are laying down the basis of state Socialism.

Only God Is Sovereign

In the modern concept of citizenship education no sovereignty is recognized above that of the state and no sanction for man's human acts exists above civic law. Even granting that this sovereignty and civic law is supposed to be the will of the majority, the state is established as the supreme and absolute sovereign and is in a position to bend the will of the majority to its own ends. If we do not recognize God and divine law we must accept the state and civic law as the final arbiter of right and wrong. It's either God or Socialism. Despite the platitudes written and spoken about God and the Ten Commandments by educators and columnists, a half hour's conversation with many important educational leaders of our day will convince you that their God is America and their religion is democracy. Their citizenship course is the substitute for a religion course, or their religion course is to develop fealty to the state, and every other course is to be integrated around this citizenship. True enough they call it democratic citizenship, but Socialism by

any other name still reeks with evil. Such an educator thinks he is saving the democratic institutions for which his fathers fought and died, but because he will not accept the commitments of supernaturalism, he is actually destroying those institutions.

We dare not, therefore, follow the trend of the modern public school in placing too much emphasis on citizenship as such. We are desirous of preserving democracy and we, because we admit the supernatural, have the philosophy of life which makes possible a sound, democratic political philosophy. We acknowledge God as the Supreme Sovereign from whom the state, through the people, derives its sovereignty. We accept divine law as the final sanction of man's acts, from which civic law receives its binding force, and which is an absolute norm of right and wrong. We teach that man must be responsible first and directly to God. We can establish discipline because we admit authoritarianism, but of God, not of the state.

What Shall We Do?

However, while we have the philosophy upon which a sound democratic citizenship can be built, it does not follow that we can sit back complacently and comfort ourselves with the thought that we are, through our religion courses as presently constructed, turning out good citizens. I suggest that we have a threefold task to do, in order that our religion and our philosophy function practically.

1. We need to encourage student activity, clubs, and associations to develop initiative, ability to conduct meetings, to work on committees, to solve problems, and carry out projects by group effort. Through such activities, judiciously selected and guided, and by teaching methods, we develop in our students an attitude of interest in democratic processes, and the skills and techniques of democratic government.

2. We need to socialize our religion courses. We must emphasize the idea of social virtue and draw from our Creed, Commandments, and Sacraments the social implications contained therein. The tracts on Justice and Rights and on Particular Obligations should be drawn from our moral theology books, and written into high school courses. The social encyclicals of the Popes also should be woven into these religion units.

3. We need to supernaturalize our civic courses by directly teaching that man is a citizen of three societies, family, Church, and state and that he has functions, rights, and duties in each. We need to understand this threefold social order as ordained by God to assist the individual to achieve union with God. The basis for obedience, for brotherly love, for cooperative activity in any one of the three societies depends on the fact that they are themselves dependent on God and are means, not ends.

Much curricular study will be necessary. I think that the revised courses will find much that was formerly in the civics course now in the religion course, and vice versa.

Improving Instruction in Rural Schools

Sister M. Winfried, S.S.N.D., M.A.*

YOU have heard it said that the future growth of the Catholic Church in the United States is largely dependent on the growth of the Catholic rural population; consequently it is necessary that we retain on the farm, as farmers, a class which represents the best type of Christian manhood and womanhood, to whom the farm is, before all else, a home. It is our duty, if we teach in the rural school, to instill in those children a philosophy of life that will make them rural minded, that will fill their souls with a love for a home on the land, that will reveal to them the dignity of the labor of the farmer, the steward of the land entrusted to him by God. Are our rural schools neglecting this duty? Is there a present need to improve the schools in the various fields outlined by the previous speaker?

A Serious Situation

After studying the statistics of the census and noting the decrease in Catholic population in our industrial centers, we feel that our cities are veritable cemeteries of Catholicity. Often the best of our country's children are being lured away from their homes by the glamour of city life, the glare of bright lights and highly cushioned, air-conditioned, modernly equipped theaters, by the jingle of a few dollars of ready cash, by the boasts of those who idealize the progress of industry, and by the progressive development of transportation and communication. In our *Catholic Rural Life Bulletin* we read, "The city offers a large field of social and economic activity. Reports of the many new luxuries and conveniences carried into the rural community by those who have left the farm tend to make the average rural boy and girl forgetful of opportunities in their home community. Decrease in the demand for farm labor, due to the mechanizing of agriculture, has brought about a startling migration of the rural population into urban centers." What part can the schools take in checking this decimation of our rural population? Will any improvements made in the rural school instruction be effective? What is our solution of the problem as teachers?

Perhaps the first step forward will be made by following the advice of the Most Rev. Bishop Edwin V. O'Hara of Kansas City, who advises that the number of Catholic farm families be increased by "anchoring on the land a large proportion of the intelligent Catholic boys and girls who are born there." Improving the educational and social institutions that serve these youths should bring satisfying results.

*Catholic Central High School, Fort Madison, Iowa. This paper is a discussion read at the parish-school department of National Catholic Educational Association at the convention in New Orleans, April 16, 1941.

A Remarkable Achievement

Less than a week ago I had the happy privilege of visiting one of the outstanding rural communities in the state of Iowa. I found there a progressive rural school and a thriving rural village in which less than six years ago one found a settlement of miners, the majority of whom were on the government relief list to keep from starvation. The change, almost miraculous, that has come over that village of about 300 people of Italian, Croatian, and Irish descent, is credited to the self-sacrifice of Monsignor Ligutti of Des Moines, formerly of Granger, Iowa.

When the Monsignor was placed in charge of the Church of the Assumption, at Granger, he realized the need of improving his school if he expected the results he had formulated in his mind. Ten years ago, therefore, he built a substantial brick school, containing four classrooms and an auditorium that were large enough to meet the social needs of that rural center. With the thought ever in mind that all are destined for eternity his first objective was to educate the children for a home on the land and then to inculcate a real love for that home, where there would be individual happiness, family loyalty, and free citizenry.

One of the earliest problems that presented itself to Monsignor Ligutti was that which concerned itself with the number of grades to be taught in his school. The contributions to the church amongst such poverty-stricken people were practically negligible. Though sacrifice would be required for anything he might determine upon, this presented no obstruction in the path of this energetic rural-conscious minister of God's poor. He concluded that the children in the first four grades are not the cause of many of the problems in their homes, but that those entering upon or within the adolescent period cause the perplexing problems. The school, therefore, now contains grades five, six, seven, and eight and the four years of high school.

We Need Rural Textbooks

The textbooks used by these children, to Monsignor's regret, are the same as those used in the urban schools. However, the teachers stress reading lessons that treat of the country and country experiences; they work on problems that have a definite rural coloring; they emphasize nature study; they use the things of nature in their art lessons; in general, they prepare pupils for the rural work which the future will expect of them.

The high school curriculum differs somewhat from that offered in our urban schools. The fundamental philosophy of the Granger school approaches the philosophy of the Danish Folk Schools, to which

reference will be made later. Eighty per cent of the students of this school finish their studies at the end of the twelfth year, but provision is made for the 20 per cent who want to prepare for college. All students take the regular high school courses during their first two years, with the exception of some of the subjects which are made to apply a little more directly to home life and surroundings. In the junior and senior years, in the morning all have classes in religion, American history or civics, and choral singing. In the afternoon the juniors and seniors are divided into three groups: those intending to go to college take the regular classical courses; the boys who are interested in rural life take a practical course in farm shop and agriculture, while the girls thus interested take the arts-and-crafts course.

Preparation for Life

In the shop work the boys are taught to plan and construct small buildings and various articles. The shop, itself a well-built, substantial structure, made from the old lumber of two mining-camp houses, was erected by the boys under the supervision of their instructor, Father Gorman, Monsignor Ligutti's successor. The lads learn to make necessary repairs on both buildings and furniture as well as on machinery. They are instructed in the following: setting of glass, soldering, the use and care of tools, mechanical drawing, wood turning, finishing, painting, lacquering, and other practical work. The shop contains mechanized tools, but the use of the hand tools is taught first. The boys are taught even to make their own tools, such as steel wedges and grindstones.

In the agricultural work, the needs of the students are first determined and then information is supplied in those subjects where knowledge is lacking. Animal husbandry, crops and soils, gardening, tree planting, pruning and grafting are taught. Emphasis is laid on "Farming for a Family Living"; therefore, they are instructed in vegetable production, small fruits, home orchards, poultry, bees, family dairying, hogs and sheep, landscaping and floriculture. Under their able instructor, Father Gorman, they learn to do by doing. No textbooks are used in the agricultural and shop courses because none have yet been found that treat the subject adequately from a rural point of view. Government and state pamphlets and private demonstrations are much more helpful.

How to Manage a Home

In the homemaking courses, the girls are taught how to maintain and manage a home in a good and economical manner. They are instructed in the care, the repair, and selection of clothing. They learn

what type of cloth is better for different purposes and how to recognize or test the various kinds. They are taught how to manage and furnish a home as well as how to make the most of the things that are needed in the home. Special attention is given to the crafts, such as rug and fine weaving. Knitting, crocheting, embroidery, and other needlework, buying, planning, and preparing food for a family are also taught. The frames used for weaving, hooking, needlepoint, and quilting are all made by the boys in their shopwork. The girls wear uniforms to school, and these are made by the juniors and seniors in their home-economics course.

Like Danish Folk Schools

This is just the beginning of the Granger School, established only ten years ago. Monsignor Ligutti has yet other plans to be fulfilled. While he was visiting in Europe just before the War, he found his ideal in the Danish Folk Schools. The rural schools there had a small acreage of land that they cultivated; the pupils learned to raise a variety of vegetables and grain; they had cows, pigs, chickens, horses, and other domestic animals commonly found on the farm. These were taken care of principally by the boys of the school, who were taught how to make the barns, sties, roosts, and other facilities necessary for the animals. The girls were taught how to make butter and cheese, how to milk, how to grind flour from the wheat that the boys raised, how to bake bread, how to can the food that was raised. If the Assumption school at Granger continues to develop according to Monsignor Ligutti's plans, some day this school, too, will include the rural training that is given to the Danish children.

Not all the children born in this rural district are encouraged to stay on the farm, regardless of their talent and fitness for farm life. That would destroy and waste human efficiency. On the contrary, they are helped and fitted to the place where they can best express their life and where their happiness will be found. As years pass, however, the numbers of those who are leaving the Granger farms are diminishing. The school has evidently succeeded in adjusting these children to their environments.

The Local Problem

If, however, the Granger children were to foster a love for their homes, if the educators were to introduce a rural Catholic philosophy and a pride in rural living into the hearts of those people, something would have to be done to improve their living conditions, thought Monsignor Ligutti. The homes, then, presented the next problem of interest.

Ten years ago this settlement consisted of a series of mining camps in which families lived, deprived of the necessities that satisfy elementary personal and social needs. Ill-kept houses and yards, dilapidated sheds of every description, dirt

DUSK

God
Gently blows out the light
Of day.
And with lullaby winds
Gently
Sings His children to sleep;
Kisses
Their heads with evening dew;
Tucks
Them in till next day.

DAWN

God lights the morning lamps
In the heart of the sun.
He wakes His slumbering children
With a voice of sighing,
Coying winds,
And with sweet dew of morning
Washes their faces anew.

— Corenne Kelly
Age 12 yrs.

and grime, impassable streets and unsanitary, unhealthy living conditions were on all sides. In addition to the poor housing situation, there were low and insufficient incomes, a low standard of living; the hovels were as close as possible to the mines because there was a lack of transportation facilities. There was need of religious, recreational, and education facilities, which constituted a real problem of morality in this rural district.

Monsignor Ligutti's solution was to apply to the government for aid. His petition was filed with the Federal Subsistence Homestead Corporation of the United States Department of the Interior. Two long years elapsed before the request was answered. Today, in consequence of his request, 50 families are housed in 50 homes of four, five, and six rooms, each home with an average of 4 acres, leaving 3.5 for cultivation. The houses are frame buildings, well constructed, with many conveniences. The farmers living here have 30 years in which to pay for their homes at the rate of about \$15 per month. No taxes will be paid until the property is transferred to the individual homesteader. In the past five years, there has been less than 5 per cent delinquency in homesteaders' monthly payments, and \$40,000 of the original sum has already been paid back to the government.

The initiative of these homesteaders is shown in various ways. They have organized and conduct a Credit Union, a Cooperative Buying Club, a Cooperative Canning Project, a Cooperative Wayside Stand; they do cooperative marketing of surplus products; they plow the land with a cooperatively owned tractor; they cooperate in the transportation to mines; they gravel roads cooperatively. They have constructed approximately 2½ miles of roads that take up about 12 acres.

Young and Old at School

The religion of at least two thirds of these people is Catholic. There are two schools—one public and one Catholic. The Catholic children of the first four grades attend the public school, but are given religious instruction in Saturday classes and in summer schools conducted in the village. After entering the Catholic school, the children never think of returning to the public school; in fact there is practically no mortality in the high school.

Occasionally sickness or some serious barrier interferes, but these misfortunes occur very rarely.

The Agricultural College of Ames, Iowa, has helped to improve the educational advantages of the adult group by sending them speakers to give interesting lectures on such topics as vegetable crops, small fruits, cooperatives, landscaping, and bee culture. To the women they have lectured on vegetables, vitamins, canning, home economics, home budgeting, and all the arts of the household. A friendly relationship is shown between the state authorities of the public schools and Monsignor Ligutti. Just recently the latter was asked to assist in making up the "Agriculture Course of Study" for the high schools of Iowa, and through combined efforts a fine agricultural outline for schools has resulted.

Farming as a Way of Life

We will all agree that farming has been exploited and excessively commercialized, and that materialism and commercialism have robbed many farmers of a precious gift; they no longer consider their calling a way of life, so that as Mr. Leland Atwell tells us in the February, 1941, issue of the *Catholic Rural Life Bulletin*, "There remains the herculean task for rural churches, rural schools, rural social agencies, farm organizations, and rural leaders to stress farming as a means to a livelihood, the land as a trust from God, the dignity of agriculture and labor, the importance of the family-sized farm and the danger of setting class against class. A knowledge of these teachings gives rural life a soul, a principle of life. If agriculture is to impress itself upon the present and the future of our national life, it must forsake its worship of the golden calf and realize the absolute necessity for a soul and a philosophy of life."

Save Us from Snobbery

In many instances our schools are sadly neglecting to instill a Catholic philosophy of rural life, a philosophy that should give the rural students who are taking college training a desire to return to the farms, to rear large families in the country, where nature is close to man's life. The dean of one of our large eastern woman's colleges recently was heard to say that the girls who graduated from her school last year were a perfect failure. Why? "They are

almost all married." Can you imagine a school of that stamp advocating a return to farms? Rural students attending colleges in our urban centers often develop an inferiority complex because of the attitude of other students, and sadder still, of the teachers toward girls and boys from the country.

Some suggestions can be given of how teachers' attitudes can be detrimental to the "back-to-the-farm" movement. Many concrete examples are available, showing the results of nonrural-minded teachers. Patrick Manning, an Iowa rural lad, was once told by his angry teacher that all he could make of himself was a farmer. Patrick commented, "I was a little slow in 'larning' books." From others, too, he received the impression that farming stood at the bottom of all possible occupations. Patrick resolved that he would show the world that he would not be classed with those of such low standards. He left the farm and went to college. Patrick, as his pastor says, would have made a fine father of a thoroughly Catholic rural family and a successful farmer. Now he is struggling along to make his way in a professional career.

You have heard of teachers saying to groups of youngsters, "You act like a bunch of farmers." Often the teacher paints urban life and its possibilities in such glowing colors as to make the farm girl or boy dissatisfied with rural life.

Recently a large northern woman's college sent out posters for bulletin-board use, advertising the school. In large attractive letters the printed matter read: "This school prepares girls for a career in nursing, a career in private secretarial work, a career in library work, a career in home economics, a career in teaching, a career in social work. . ." The most important career was omitted—a career in becoming a good wife and mother. There was nothing that would encourage a career on the farm. Ought not such problems be

considered by our Catholic schools and their leaders?

As Monsignor Ligutti toured some of the eastern colleges, he was cordially invited to see the various departments in a college erected for the poorer class of girls. The home-economics division had several rooms gorgeously furnished with the latest electrical appliances: frigidaires, stoves, toasters, wash machines, irons, wringers, dishwashers, and vacuum cleaners. There were beds that were sealed up in walls during the day, responding to an electric button at night. Draperies, rich furnishings, the latest styles of furniture—everything was there to make the department most attractive. The poor girls who had come to be instructed at that college went back to their homes disgruntled and dissatisfied. They were ashamed to entertain their friends at home. They married WPA men, who could never supply them with any of these niceties. They made failures of their own homes because the school had failed to do its duty.

Let's Teach Practical Living

Here was Monsignor's advice to the authorities that taught in that school. They should go into the neighborhoods from which these girls come and get the poorest shacks, bring them to school, teach the girls to repair them as much as possible—to plaster where needed, to paper, with inexpensive paper, walls that had been neglected, to make draperies from the commonest material—even from paper—to make neat floor coverings from rags, to arrange the home tastily on a very small budget, to prepare and serve meals that poor people could buy, to make their own flour and bake the bread, to make a small garden plot in which to raise vegetables, to avoid waste in cooking. They should bring in a coal stove, a wood stove, and teach them to cook meals on each. Then, he said, these girls would return to their homes happy that they could improve conditions there at a small cost.

"Thus the boys and girls are saved from two extremes," say the authors of *Rural Roads to Security*: "the boy from considering life as one long battle with grinding poverty, or its opposite, a parasitic attitude without obligations and devoid of worth-while accomplishments; the girl from a vision of married life that sees malnutrition, disease, and squalor, or its opposite, an unreal, silken, exotic, workless, childless existence—an existence often purveyed by the movies. A blend of the cultural and the practical is the antidote, because it is true to reality, to the nature of human beings, and, therefore, to the family."

Courses in Rural Leadership

When we assume that our city parishes are dependent and will become more and more dependent for increase on rural parishes; that stronger and stronger rural parishes are needed; that it is desirable that more and more of our people return to the rural communities, the teacher training for our rural areas becomes imperative. Such courses are now being offered as summer courses in some of our colleges; for example, St. John's University at Collegeville, Minn., and St. Benedict's College at Atchison, Kans., will offer these courses during the summer months this year. In the opening semester of next year, Trinity College will give a course on Rural Leadership, the first course of its kind in our country.

As leaders, as educators "God gives us the gift of leadership not to do things for people but to help people help themselves." Let us then try to restore a balance between rural and urban population, and there will be "better family life, better citizenship, material and spiritual security, the full use of human intelligence and freedom."

"Happy the man whose love and care
A few paternal acres bound,
Happy to breathe his native air
On his own ground."



The School of St. Thomas the Apostle, Minneapolis, Minnesota, Has Prepared for the Eucharistic Congress an Exhibit of a Project Correlating Gregorian Chant and Art.

Left: Cut-paper replicas of thirteenth-century notes on an ancient four-line staff will form a border for the finished Gregorian exhibit. The hymn shown is St. Thomas Aquinas' "Adoro Te Devote." The students are comparing the notation with that in a modern music book.



Right: The first graders are learning about the people in the history of Gregorian Chant, by viewing the eighth-grade representations of them. Two eighth-grade art students are shown acting as guides and teachers to the little first-graders.

Education by Prayer, Art, and Music

Larry E. Wallace

IT WAS natural that man, with his inherent rhythm and his eagerness to express himself lyrically, should find the outlet for his prayer in music. Even the most primitive, uncivilized, pagan native worships his deities with rhythmic movement and chant in surprisingly perfected form, even to the extreme of making his own instruments with which to accompany himself.

In music man found the medium which would convey his prayer to his Creator in a fitting form and yet which would remain within his reach to bring into being — music, which could be found all around mankind in nature, which was born in man's soul and released through his heart and mind and body, which was big enough and fine enough to embody the enormity and wistfulness of his cry to heaven, and which held the golden key to his emotions and directed them Christward in their flight from pent-up hearts.

So, from simple, meager beginnings, came the music of the Church. For the first few centuries after Christ's coming, the music of the Church consisted of melodic prayers faithfully memorized and handed down from generation to generation by the humble disciples who nursed and cherished each phrase and added their own offerings that musical worship might not die.

As religious orders and monasteries were created, their adherents took over the work of preserving liturgical music, the monks learning the melodies and phrases and spreading them through the Christian world by the rote method.

Origin of Gregorian Chant

Into this ordered musical confusion came Gregory about the year 540, later to be a great Pope and to whom the Church owes her knowledge of the musical form which bears his name.

As a Benedictine monk, he loved sincerely the chant which he sang seven times a day. As Pope, he was visited with a dream in which he saw the Church in the form of a muse, richly clothed, writing chant, and gathering children of all nations under her mantle. On her cloak were written principles of the art of music — notes, neums, modes, and many melodies. Interpreting the dream as a sign from heaven, he set about to collect all the beautiful melodies of the Church since the time of the Apostles, arranging them in order and composing new ones where needed. His own melodies possessed such beauty and charm to convert souls that people who knew of them thought they were dictated by the Holy Ghost. John the Deacon, Gregory's secretary, claimed to have seen a dove upon the Pope's shoulder. The chants were taught in special schools of

EDITOR'S NOTE. We are glad to print this paper for itself and because it reminds us of the National Eucharistic Congress to be held in St. Paul and Minneapolis, June 23-26. Here is described one of the exhibits you will want to see, and one of the events you can anticipate with pleasure.

Gregory's founding and missionaries were dispatched to other lands to carry the melodies throughout the world, for Gregory gave the sacred songs to the people to sing, and in singing them, to learn to love and adore God.

More years passed, and a system for transcribing the chants was developed in the form of neums, small marks above the Latin words which showed relatively by the distance above the word how much the voice was to rise or fall. They did not indicate absolute pitch or duration. Hence, the melody could not be read absolutely from the notation, but the system served as an aid to memory and was intended for the choirmaster and not the choir. Meanwhile, the chant had been widely taught throughout the world by traveling monks and other advocates of the Church's music — St. Augustine, Venerable Bede, Charlemagne, Alcuin, Hucbald, and others.

Then Guido de Arrezzo entered the scene and gave the world a four-line staff, the counting of time, and the use of a base cleff. As a monk, he worked in a Benedictine monastery in which his studies were fostered and encouraged, and where he finally established the scale we use today.

Thus the Gregorian chant not only became the official liturgical music of the Church, fully approved by the Hierarchy, but also could at last be written down in a form which would protect it from alterations.

The Invasion of Concert Music

Here, at the height of its glory, plain chant began to weaken from the attacks of a stealthy enemy — the innovations of the great composers of the period between the eleventh and nineteenth centuries, whose secular works, while written with the best of intentions, were masterpieces of spellbinding and complicated ornateness, entirely devoid of simplicity and devotion, and consequently as far from the idea of prayer as north from south. The Church's choir lofts became as the stages for marvelous concerts, vieing each with the other for the best voices with which to display these parasitic jewels of musical splendor that sprang from the pens of genius. Plain chant began to give way before audiences who came, not to pray, but



This class knows Gregorian Chant. Eyes follow notes in chant books or directions of the teacher. No lack of attention in evidence. Art classes have taken care of that.

to hear the music. And so the Church's official chant hung by the thread of the few faithful workers who labored in its behalf until Pope Pius X in 1903 decreed Gregorian chant as the supreme type and model for all Church music. Thus the concert music was relegated to the concert stage where its heavy, classic beauty is all the more appreciated, and the Church took back unto herself, not music for display, but prayer in song.

Restoration of the Chant

Accustomed to the operatic and symphonic types of music which they had been offered for so many years, choirs all but rebelled at the chant until, through the work of the Pius X School of Liturgical Music and the efforts of Dom Mocquereau, the Catholic world began to acquire a taste for it, as one does for olives. Like Gregory's schools, the Pius X School is spreading the chant again through the Church. Dom Mocquereau, a French Benedictine monk who died in 1930, spent his life on the restoration of the chant, working in the Abbey of Solesmes, famous for its Gregorian choirs. His studies having resulted in authentic Gregorian interpretation, he founded publications, wrote many books,



Art students are given free rein in expression and results show active imaginations. Ancient monks are given merry faces because only gay persons have music in them.



Finishing touches are applied after work is mounted on wall for the artists to get the perspective. The children found symbols to identify their subjects, all of whom figure in the history of Gregorian Chant.

and trained the Abbey choir to sing the chant in pure correctness. Thus through the labor of a few the chant has been returned to many.

The music of plain chant will bear no other lyrics than those of prayer. At first hearing, it seems monotonous to the average listener, but further auditions transform the monotony into an intangible, persistent, lingering beat, as though the chanter were knocking on the gates of God with a stubborn and faithful refusal to give up until an audience is forthcoming. Distinguished from the phrasing of chant, which continually varies as it flows on in riverlike waves and ripples, this repeated undertone forms the backbone of the music, seemingly in accordance with Christ's admonition that a worthy follower of Him must never abandon his efforts even in the face of rebuffs.

The Chant in a Parochial School

It is with this background, and the stressing of its place as a prayer in the Church, that Gregorian chant is being taught to the children at the parochial school in the parish of St. Thomas the Apostle, Minneapolis, Minn.

Sister Marie Louise, C.S.J., eight-grade instructor at the school, is well qualified to teach the chant to her charges, having received training at the Pius X School of Liturgical Music, the Liturgical School of Music at St. John's Abbey, Collegeville, Minn., and Rev. Francis Missia's course in Plain Chant, given in the Twin Cities.

Realizing that the chant should be taught to children as soon as their young minds could grasp it in order to further their interest in it in later life and to use it as an integral part of their religion, and yet knowing that, like other forms of cultural endeavor, it must be made attractive to the child's intellect if the instruction were to be successful and lasting, Sister Marie Louise enlisted the cooperation of Mrs. Mary L. Wallace, the school's art director, in a plan to combine the chant with its sister art, decorative design. Mrs. Wallace, long interested in a marriage of art and music, immediately fell in with the scheme and made the

necessary preparations of the design part of the project, now in full swing.

It is notable that both sides of the instruction are pointed toward a better understanding of the functions of the National Eucharistic Congress, to be held in the Twin Cities in June, and in which the children of the parochial schools of the archdiocese of St. Paul will take an active part as a great combined Gregorian choir.

Music and Art Correlated

As the work proceeded and the children learned the melodies and phrasing of the chant, their instruction was augmented with brief histories of the important characters figuring in Church music from the time of David and the Psalms to the present-day liturgical music schools and their outstanding exponents. This presented immediately an opportunity to interest the pupil still farther, for every child loves to create things on paper (or "drawing," as the St. Thomas youngsters insist on calling their art classes), and they were urged to choose characters of their own selection and portray them in such mediums as pencil, crayon, pen and ink, and cut paper.

They were not, however, to produce mere likenesses of their models, but to depict their saints as associated with the musical qualities which each historical figure contributed to the life story of the Church, thus tying tightly together the three entities of music, art, and religion.

While the children's voices will contribute to the glory of God in the Eucharistic Congress program, their artistic talents will be displayed in an exhibit at the school this spring in preparation for the national conclave, with the added benefit that children who have taken part in such a project will have a sharp interest in the assembly proceedings. Those pupils not in the Gregorian classes are doing art projects of Christ and the Eucharist, and the entire school has had a thorough background in Christian symbolism over a period of years which will enable them to see something pertaining to their religion in every colorful part of the Congress.

A Unique Exhibit

Each child participating in the project has his own individual piece of work, and, in addition, must contribute his services also to a large community portrayal of Gregorian subjects which is being done by the entire class. Symbolism, of which the children have a surprisingly complete grasp, is encouraged in the depicting of the qualities of the personages they have chosen. The entire exhibit will be mounted as a huge mosaic, bound together with borders and division spaces of abstract designs formed from patterns of notes, neums, scales, and cleff signs. Stressed in these imaginative border designs are the quaint markings used in the early days of Gregorian.

Proof of this method of instilling a love for chant in the children is supplied in

their requests to sing more Gregorian works after their regular assignment for the day is completed. Their delight is increased when they can select melodies which are their favorites, for they have definite choices which hold higher places in their system of ranking, just as they have a preference in sports and games and other parts of their schoolwork. They are observant and quick to learn, and particularly adept at catching exact meanings in shading and tonal quality demanded by their director. In taking direction, they have an added advantage over adult choirs — that of working as a unit without the distracting element born of individuals who insist on exhibiting their voices at the expense of group cooperation. Their enthusiasm is equally evident in the art classes, where there is an incessant conversational fire with their teacher and fellow students as they point out the significance of their designs in connection with religious music and discover their own ability to associate them.

Music, Art, and Prayer

It is a revelation to the most ardent devotee of Gregorian to tiptoe quietly into this class as they chant, much the same as a choir of cherubs might voice their praise of God and His works, while their director, confronting them over a miniature organ, leads them easily through the Gregorian paths of devotion with almost unnoticeable movements of her head. And it's interesting to watch the children's eyes, at the close of the melody, leave their director's face and wander knowingly among the designs, in all stages of completion, which line the walls of their classroom. Their minds are filled with the pride of accomplishment; they are fast becoming future exponents of two vast cultural fields; and, whether they know it or not, they're learning their religion.



Eighth graders chant Gregorian with various facial expressions. All like it, though a few were not enthusiastic until the musical terms were explained. The director faces the class as she sits behind a miniature organ.

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Grade Schools Concentrate on American History Sister Mary Marcella, R.S.M.*

Four years ago, the diocese of Brooklyn, under the supervision of Msgr. Joseph V. S. McClancy, adopted a new course of study in the social studies. It was in many respects a radical departure from the curriculums generally followed and presented a challenge to newer and more efficient methods. Departing from beaten paths, guided by the principle that "Civilization is a stream into which many tributaries flow," it cast into a one-cycle mold the history of our country from its early beginnings to the present, dividing it into several sections or units and presenting it as a coherent, well-organized body of material. This cycle, introduced in the fourth year, was scheduled for completion in the seventh. A review cycle, calling for a rapid survey of the first and viewing it from an entirely different angle was prescribed for the eighth year. Perhaps the most marked feature of the new program was its concentration on American history. Admitting only purely related European background and focusing all teaching around American history, it was such a rightabout-face that it evoked wide discussion in all parts of the country. When Brooklyn deleted ancient history from its elementary curriculum in favor of American history and reduced the conventional second cycle to a year's rapid review teachers wanted an explanation. That explanation, therefore, is the subject of this article.

The Old Point of View

More than 30 years ago, the syllabus, still followed in most of our Catholic schools throughout the country, was set up in answer to the educational problems facing our people at that time. Children then left school in the seventh or even the sixth grade when age or home environment exacted it. Thousands of them never entered high school and thousands more never got beyond their first term there. These boys and girls, it was claimed, were missing all knowledge of European culture, the study of which was at that time pursued in high school, and the loss was accounted grave. For the sake of such children, it was argued, American history should be taken from one term or one year of the elementary school and a course in European civilizations should be substituted in its place. This subject, when introduced into the elementary syllabus, became known as the "Old World Background of American History." It included the history of ancient Greece and Rome as well as early European history.

The Two-Cycle Plan

The new course in Old World Background, when adopted, was for the purposes intended rightly allocated to the sixth year which most American children then were able to complete. It fitted in beautifully with the culture-epoch theory so popular at the time which launched

the teaching of American history in the elementary schools on a two-cycle development. The idea was to expose the children in the fourth and fifth years to a superficial study of the external and obvious features of American history. What they failed to grasp on this lower level would be supplied, it was hoped, during the second exposure which was to take place in the seventh and eighth years. To fill the gap, history, ancient and medieval, was prescribed, the latter part of which furnished an admirable introduction to the work of the second cycle. And so the problem of broadening the horizon of American children was solved.

Changed Conditions

But that was 30 years ago. Existing conditions in the United States and throughout the world challenge that attitude today. Educators who then attempted to socialize and humanize history lived in an isolated world whose ideals were far different from our own. This is patent from their announcement that, "In neither the seventh nor the eighth grade, is it our purpose to give much attention to affairs in Europe or in South America."

It is indeed a far cry to the days of the "Committee of Eight" whose theories and ideals were so at variance with our own. Even the youngest child in school today has his eyes fixed on Europe. Radio, screen, pulpit, and press vie with one another in trying to impress upon the minds of the young and old how much we are indebted to the countries from which our ancestors came and how much we still depend upon the people fighting and dying there. Through the same media they learn today in a far more graphic way about the culture and achievements which high school students of a generation ago tried vaguely to visualize with the help of little more than the printed page. So even if our children left school today before completing the work of the grades, the presence of Old World history in the curriculum of an elementary school can no longer be justified as a need.

As for our Latin-American neighbors, our first domestic concern today, what greater need do we face at present than a knowledge of their history, ideals, and aspirations if religious, cultural, and economic ties among the Americas are to be strengthened? So we say, "Why not concentrate on the Americas, why not put America first and leave to a later day the story of the ancients?" — to a later day when to the adolescent mind history will have a real and a deeper meaning and the teaching can be made more vital.

Vital Teaching

"The demand that teaching must be vital and that it must make many contacts with life in the present, causes curriculum makers to be critical of the contributions made by the various phases of history." While the change

in political and economic conditions alone seems to warrant the deletion of ancient history from our elementary course of study, other factors combine to make such action almost imperative. The concentric plan, as evolved by the followers of Stanley Hall, gave little satisfaction to either teacher or pupil. Apathy took the place of interest, as the children entering the second cycle were presented with material long familiar to them. When, instead of going forward to new areas, new problems, they were led back to fields already harvested, history lost its charm, fascination, and novelty; and the pupils, unable to appreciate the further elaboration, settled down to the old routine with the conviction that they were wasting time. As for the baffled teacher, "What would she not give to know that one phase of the subject belonged to her and to her alone, and that the life had not been taken out of it by an earlier, superficial treatment."

Mr. Edgar Bruce Wesley in "Teaching the Social Studies" evaluates the situation thus: "Teachers who handle the work of the second cycle are agreed that the first cycle was unsuccessful, and teachers of the third cycle (which is developed in the twelfth year) pronounce a similar judgment upon the work of the second cycle. The pupils, whose natural curiosity has been dulled by repeated exposures, nonchalantly assume, as they enter a new cycle, that they will bear the same explanations and read about the same topics; unfortunately, their assumptions are very frequently correct."

And again, "If the study of history cannot be made truly progressive like the study of mathematics, science, and language; if the successive historical texts are only enlarged editions of the first text — more words, more facts, more dates — then history deserves most of the sharp criticisms which today it is receiving from teachers of science, civics, and economics."

If then, we would maintain continued interest throughout the elementary course, we must, "Offer in each of the several years, one distinct portion or section of our country's history; present it fully and finally as far as the history teaching in the elementary school goes; and avoid the recurrence in successive years of subject matter that has once been outlined." Thus, we will present the history of our country as one continuous stream, a virile, new, and dynamic story.

A New Methodology

So, as the years went by, a new methodology in the teaching of history was developed which worked mightily against the two-cycle plan. Longer and more flexible time programs were found necessary in order to make possible the broader integration of learning demanded, and at the same time allow for activities. Mr. Harold Rugg, in *American Life and the School Curriculum*, puts it thus: "The new curriculum built on well-integrated units

*Sister of Mercy, Diocese of Brooklyn, Member of the History Syllabus Division.

demands a new synthesis of knowledge. Facts, principles, trends, forces, and dramatic episodes now must be assembled into close and natural interrelationships. If the teaching of one episode of history demands a description of the furious competition among eastern cities for western trade—the geography and topography of trails, roads, natural resources; the history of transportation from trail and flatboat to canal, railway, and steamboat; the restless, dynamic spirit of the half-gypsy nomads, the rise of plutocracy and the lack of domestic architecture and art—in short, the whole complex, integrated development of American life (and I believe that it does), then we have little time to go over the same field twice and less time to go too far afield." Thus, scholars, teachers, and pupils alike agree that, while the spiral or concentric theory might be sound, it does not work as practiced, and, therefore, needs to be altered. In the alteration, ancient history seems fated to lose the comfortable position it has occupied for so many years and this for deficiencies inherent in the subject itself.

Comparative History

"Comparative history involving ancient and modern history calls for an adolescent intelligence." Children are not capable of making abstract comparisons or of drawing inferences. They accept details literally and at their face value. With them there is little carry-over. This is because they have little native background upon which to build and little experience from which to draw. Even when the connections are made for them, as they must be, and the bearing of one point upon another is stressed, only the few brighter students are capable of comprehending it. A proper understanding of world history and an appreciation of its bearing upon our own really requires a previous and thorough knowledge of our own history. Ancient and medieval history is therefore properly a high school subject.

Heroic Worship

Another reason given some years ago for recommending the study of Old World Background in the elementary schools was that its great characters and immortal episodes were part of the universal heritage of mankind. This we hold, for the purposes intended, invalid. The historical figures of ancient and medieval days, while exemplifying one virtue or another, were nevertheless usually striving for ideals not accepted in this age or clime. The child cannot apply such stories to his own life; for him they furnish no incentive. Indeed, in nine cases out of ten, these heroic figures of days gone by were little more than glorified gangsters who made a success of their job. Most of them fall far below the democratic ideals of today which exalt the more homely though the more heroic virtues. "Hero worship is best provided in the young," says Monsignor McClancy, "by limiting the grade child to his own country's history."

Fiction v. History

Every teacher will tell you that children love ancient history. Granted. To them it is delightful fiction—the story of gods and god-

SEEING GOD

Today I saw God.
I saw Him in the beauty
He created. Building lovely
Things is God's duty.
You may hope to see God;
But first—cast from your heart
All cruelty and thoughts adverse,
For these have no holy part.
The wind is His voice,
The sky His cloak of blue
With which He kindly
Covers you and you.
Time comes; we go,
God stays with allure.
Yes! He stays in the eyes
and the hearts of the pure.

—Coreenne Kelly
Age 12 yrs.

esses, of feudal lords and ladies, of castles and dungeons, of knights and warriors bold. But what bearing has it upon the goal we are endeavoring to reach? What value has it in the educational process? Much of it is paganism. In the eyes of the child it glorifies the lust for power and the urge for material gain. It coincides beautifully with his animality. While it stresses paganism, it throws into obscure light the story of the leavening power of Christianity. St. Francis, St. Bernard, and St. Benedict are there, to be sure, so, too, is St. Joan of Arc; but they are there, not as the symbols of a Christian philosophy, but as the embodiment of romanticism and chivalry. Christ, too, is there, but only in a paragraph. Stories such as these furnish fitting material for a story hour, but hardly present a subject for which children can be held responsible. They are therefore more properly studied in the grade classics. "As history they can be handled best only after a large development of the Christian outlook on life and the Christian religion." And here again I am quoting Brooklyn's esteemed superintendent.

An Historical Synthesis

The contributions of past civilizations in terms of culture, institutions, and social procedures have been so molded into our own history that nothing more than a passing glance at their origin is feasible if we wish to keep step with the methodology in vogue today. And we do wish, while preserving the precious heritage of the "old," to adopt what is good in the "new." Then why waste time? Why not bring our pupils through a study of modern European background to an understanding of the discovery, colonizing, and development of our own country and find through current world history a psychological approach to the story of the past. This is what we in Brooklyn aim to do.

Beginning with the story of medieval Europe, the Brooklyn Syllabus follows the Spanish, the French, the Dutch, and the English in turn to the New World and watches them settle there. It thus builds up, geographically, in the mind of the child the picture of early America. Since the story is mainly one of religious endeavor, its appeal to the mind of the child is unquestioned. At

the same time it affords an admirable biographic approach in which individuals are properly subordinated to movements. The emphasis placed upon the achievements of each nation as they are successively considered lends itself to a sane activity program.

The story of our civilization is in this manner treated as a continuous stream into which many tributaries flow, thus helping our pupils to trace the operation of cause and effect in the social changes which marked the development of our nation. Since history teaching is not a memorization of a large number of facts and dates, the syllabus calls for a continuous sketching of background, a deft creation of atmosphere, and an unending procession of characters through which the historical drama is vividly portrayed. Thus, the informative cycle leads the child on and on through new and novel situations ever seeking new vistas, ever facing new problems. Introduced in the fourth year, it traces in a systematic way the religious, cultural, political, and economic development of American society through the fifth and sixth years completing the study in the seventh year. By certain changes in grade placement, it eliminates duplication of content and provides a flexible, well-integrated course of study. By so doing it hopes to help pupils see the sequence of events in their orderly procession, to grasp the fundamental principles underlying each movement and to retain the ideas presented.

A review cycle calling for a rapid survey of the story from an older point of view is prescribed for the eighth year to prepare the children to pass at its close a comprehensive examination in the subject.

This is the Brooklyn plan, unique, solid, practical, based on sound pedagogy and hailed by many teachers and pupils as an incentive to the study of history. Msgr. Joseph V. S. McClancy, superintendent of schools in the diocese of Brooklyn, has this to say in endorsing it: "Brooklyn's Elementary Syllabus, which is based on development of knowledge and love of American institutions, has been in force for four years and high school teachers do not report any harm in the departure from including elementary ancient history in the curriculum." Then why waste time on a subject, the loss of which is hardly felt when there is so little time to impart knowledge vital in later life?

Famous educators have planned many systems of pedagogy which have baffled teachers, injured pupils, and left disheartening wreckage in their train. Theory has done more harm in the classroom, as elsewhere, when not applied by artists, than the lack of it with native ability. Perhaps the strength of the Brooklyn course lies in the fact that it was drawn up neither by famous educators nor by expert pedagogues, but by unknown but experienced teachers who loved their work, understood the child, and knew the matter.

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Public Libraries and Catholic Schools

*Rev. Andrew L. Bouwhuis, S.J.**

ONE of the many purposes of the elementary school is to train the children to use books with intelligence and enthusiasm, both before and after their graduation. If they have not become familiar with the public library, they are usually not likely to do a great deal of bookwork later on. Taste for reading and a habit of reading are generally set, for better or for worse, at the age of 14. Whatever is done before that age, is most likely to exert a permanent influence.

The suggestions and comment given here are meant to show how some may make a better use of the facilities at hand.

The reason for stressing the use of public libraries is that they are practically the only nonschool source of books available. It is quite true that public libraries contain some books that are not attractive to Catholics; books that the children might better not read. But it is also true, that if Catholics as a group, showed themselves to be readers, that there would be far more Catholic titles purchased, displayed, and circulated. Satisfied happy readers make the very life of a library. A library's collection of books suitable for Catholics may be taken as an index of the persistent interest shown by Catholics of the community.

Close cooperation between school and library, teacher and librarian, will make the librarian cognizant of what the teacher and the class need, and at the same time, the school people know accurately what the library has to offer.

Policies of library management with regard to private schools differ considerably. For instance, one library arranged to have a notice printed in the diocesan syllabus that all books recommended would be found in all children's departments of the library system; in another city the school and children's librarians remarked to me, "Of course, Father, we could not do anything so sectarian as buy a Catholic book." This spirit will change, but even these librarians actually do a great deal for the Sisters and their pupils, and are eager to do more. With rare exceptions, the Sisters are treated with courtesy and respect. As they become better known, their influence will increase.

The frequency of use of the library by Catholic children varies from practically nothing in several places to the almost ideal situation where every class has a full sixty-minute period in the public library every two weeks. Three years ago, the children in the seven parochial schools now participating in this program, read 10 to 20 books a year. Now the mediocre children read 30 or more, and many of the good readers borrow more than 50. I have visited this library after school hours, to see it swarming with children who knew pretty well what they wanted and could discuss intelligently the books they had read.

*Canisius College Library, Buffalo, N. Y. Vice-President, Catholic Library Association.

That is the best organized system that has come to my attention.

As a rule, the use of the library seems to depend on the initiative, interest, and energy of one of the teaching Sisters. Instances of this have been called to my attention. Before a certain Sister came, the children seldom patronized the library; during her stay, the children flocked to it; after her departure, interest ceased. The librarians are ready and willing to give all the cooperation the teachers can absorb.

Very few schools have sufficiently large collections of suitable books to satisfy the legitimate needs of the pupils. It is not only that there is not enough imaginative material, but there is a dearth of encyclopedias, atlases, books of pictures of flowers, trees, animals, ships, etc. The public library is equipped to supply reference material for class projects on travel, exploration, and the like, as well as to supply stories, fairy tales, biographies, suitable for the children at their stage of advancement. Reading many well-chosen books almost inevitably helps to form taste. That is what the children need most.

One of the most effective means of developing considerable intelligent use of public-library facilities is the class visit to the public library, the central library, or the branch which the children are more likely to use.

Among the specific advantages of such class visits, the following stand out:

1. A spirit of friendliness is developed and the children get to feel at home. Many of us, even adults, hesitate to enter a big, strange building and to talk to people we don't know. If a regular system or procedure is established for drawing books, some find it embarrassing to experiment in its use. They feel that they are annoying others. When the children go as a group, with the teacher, they feel that they belong, that they have a right to be there. The librarian spends some time welcoming them, shows by her cordial greeting to the teacher that her interest is sincere, and the barrier of shyness and strangeness is down.

2. The children see where the different kinds of books are kept, learn where to look for fiction, travel books, etc.; the picture file, reference books, and other resources of the library.

3. The children find material supplementary to their classwork and learn how to use it. They come to realize that a textbook or the classroom instruction is just a beginning of knowledge in that particular subject.

4. The children participate in an informative and pleasant library experience. The librarian may entertain the smaller children with a story, and introduce the older pupils to new and interesting books. The enjoyment creates a desire for more visits to the library.

5. A short lesson on the use of the catalog may be given to children from the sixth grade on. In all the demonstration work, the mystery of call numbers, catalogs, and symbols is

dispelled, and a more intelligent use of the library may be expected as a result.

6. Children will tell their relatives about the visit and probably stimulate more interest in the library. Often enough, parents have learned from the children to take them to the library when new lessons on transportation, geography, etc., are assigned.

7. Children can be registered in the library.

8. A class visit tends to develop a sense of responsibility in the pupil. Hereafter, he will be known not just as an individual, but as a pupil of St. Catharine's School. This helps for library discipline.

9. The visit helps to start the child in a habit that should last for life, the intelligent use of the public library.

In those few unfortunate cases, where parochial-school children have been lead to believe that they do not have the same rights as public-school children, the class visit will dissipate any such false ideas.

Proper preparation for such a visit does a great deal to make it effective. It is most important that the teacher call on the librarian first and talk over the prospective visit of her class. Librarians have many duties. Conferences, story hours, round-table discussions, meetings, and other scheduled activities take up certain allotted hours. Some branch libraries serve five or six schools. A convenient date and time can be set for the visit.

It is not at all necessary that the teacher have library training or previous library experience. On the occasion of this preliminary visit, the librarian can show her all she needs to know to prepare her class for an orderly, profitable experience. They can agree on the points the librarian will stress in her talk, and the procedure to be followed in the visit. The teacher can note books and periodicals suitable for her class, and she will probably see some that would replace those she has been recommending.

The teacher will find out what information the children should have ready for registration, and make sure they are prepared. It is wiser to have the librarian register the children. It gives her a chance to talk to each one and thus establish a contact.

During the actual visit, the librarian will be in charge, welcoming the class, displaying books, etc., and calling attention to posters and exhibits. Sometimes, one child is appointed to visit the library regularly thereafter and inform the class about new exhibits.

Familiarity with a professionally administered public library with its larger, more varied collection of books will open up to teacher and pupil a new and brighter world.

Generally speaking, the more frequent the visits, the better. More and more of the art of using the library can be taught. Four visits a year by each class might be considered a respectable minimum. A visit every two weeks is much better.

There are many other fine cooperative practices that should be encouraged; loan of classroom libraries, special collections for a particular topic, classroom teaching of library use by librarians, and preparation of reference material in the library. Frequent, well-organized class visits to the library will make all of these more fruitful.

The CATHOLIC SCHOOL JOURNAL

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"Religion in An Age of Secularism"

We published last month a very significant paper on "Religion in an Age of Secularism," by Professor George F. Thomas, of Princeton University.

This paper was stimulating to us both because of the quality of its thought and of the evident conviction of the author. The thesis it maintained is one in which this JOURNAL is very much interested, that "secularism leads to the disintegration both of the higher spiritual life and of the fundamental social institutions of men." It was but natural that such an incisive lecture on "Religion in an Age of Secularism" should come from Princeton. As President Dodds says, "Princeton's historic position and present conviction and the acute needs of the time places on this University a heavy responsibility of developing in our students a fuller understanding of religion and its significance."

Princeton has given consideration to this problem for some time. Its approach has been in three distinct ways: (1) the experience of worship in chapel exercises; (2) the opportunity for applied religion through practical service; and (3) the intellectual approach through courses in the curriculum. All three approaches are being used.

It was only in 1935 that a faculty committee report was approved by the president and is summarized as follows: "This report held that religion is an independent power of great cultural and historical importance, related to the other humanities in methods of investigation and appraisal but distinct from art, literature, or philosophy in respect to content; and that an understanding of the manifestations of

this power is a part of that cultural training which a liberal college should provide. It recommended the establishment eventually of a department for the study of religion and, as a beginning, the appointment of a professor who would give at the start two undergraduate courses in religion."

Princeton's systematic study of the problem, its courage to follow its convictions, and the progress it has made should be of general interest to higher education in the United States in all types of institutions. — E. A. F.

Out of the Night

In a great passage St. Paul says our warfare is not "against flesh and blood but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places."

Father H. A. Reinhold, a seaman's chaplain in the very places that "Jan Valtin (John Krebs) describes in his *Out of the Night* reviews the book for *The Commonwealth*. We are interested in one aspect of the review. It is the revelation of a situation in which we conduct our warfare without any real knowledge of the power and the techniques of our enemies. Says Father Reinhold:

"Looking back on those hectic years and our hard work to organize Catholic sailors in the German and other merchant fleets, it seems to be hardly credible that we ever tried to compete at all with those dark forces which Valtin describes. While Moscow poured thousands of dollars and millions of pamphlets into the ships, we wrestled with a few measly hundred marks to keep our clubs alive and to print an eight-page monthly. Moscow had thousands of agitators and secret agents disseminating discontent, carefully trained in high-powered party schools. We had a few unemployed seamen who volunteered to go aboard ships in exchange for a hot meal and a bed."

Father Reinhold says that now that he has read Valtin's book, "scales fall from my eyes." And he described his activity: "We were like rabbits or birds playing in no man's land between the trenches."

I often wonder if what Father Reinhold says about his own work is not true about education. The easy way, with our comfortable assumptions, and our indifference to the great issues is too evident among us. "If they (the students) don't get it, well and good, it is their responsibility." Such an attitude is faithless to the great responsibility of education. The multiplication of educational institutions without women and men of great knowledge and insight and character, and without resources are simply the "playful activity of pedagogical rabbits in no man's land between the trenches" where the issues of life and death are being determined.

Textbook teachers, teachers who digest textbook material for their students, the regurgitations of words for purposes of examination, do, in all probability, achieve some good in the social order, but it is not the great duty which is placed on teachers in the warfare which is being waged against forces with all the power of principalities and thrones and all the devilish cunning and technique which is now working in this world.

Let us sit down somewhere and try to understand the turmoil of the world and ask ourselves in our conscience what is our responsibility and our opportunity; and are we prepared for it. Provincials and superiors might well ponder their assign-

ments in the light of the really terrible responsibility which is theirs, and which is the responsibility of the religious in the places where they are assigned.

The realization must come into our hearts in its newly found truth: "Without Me you can do nothing." Let our prayer be, the prayer from the Mass: "Send forth Thy light and Thy truth. They have conducted me, and brought me unto Thy Holy Hill, and into Thy Tabernacles." —E. A. F.

Catholic Education in the Present Emergency

"We could help ourselves," says Father Samuel Knox Wilson, S.J., president of Loyola University, Chicago, in the midst of some pessimistic prophecy regarding Catholic higher education, "if the Catholic Educational Association became more than a friendly group of estimable religious and discreet ecclesiastics meeting once a year for innocuous discussion and Christian fellowship." Father Wilson apparently was not going to have it so this year in New Orleans, at least so far as his paper was concerned. Though it did not immediately cause a ripple on the smooth seas of the college department sessions, it did, however, cause considerable repercussions in the press securing national publicity and first-page publicity in New Orleans.

In what was substantially a panel discussion on "defense and the Catholic college," Father Wilson had as his subject what the defense program will do to the Catholic college. His outlook is entirely pessimistic. There is to be governmental (federal) control and taxation of the Catholic colleges.

His discussion is based on two general assumptions: (1) that we are now at war, and (2) that though military demobilization will take place soon after hostilities cease, governmental demobilization will be deferred indefinitely. He makes also two specific assumptions: "first that all nontax-supported schools from the kindergarten to the university will be subject to taxation; second, government control of private education is not only sure but imminent."

Confining himself to the college level, Father Wilson believes that this imminent governmental control and taxation, which "only a few Catholic colleges and universities will be able to withstand," must result in a consolidation of the surviving weakened schools under diocesan control and diocesan help.

We think it a good thing to disturb our equanimity by the consideration of such dire possibilities even though we believe them neither sure nor imminent. The secularizing tendencies of our national life as reviewed in detail by Burton Confrey, does indicate forces that are implicit in our national life and seemingly are progressing without abatement. If anything they are being strengthened and multiplied by the conditions of the present emergency. The denial of any religious training, and the positively antireligious, and unmoral, if not immoral, training of the present generation of children of Europe does not augur well for the future of Europe. The extension any further in Europe of the dreaded and ruthless Nazi power can only indicate an impending dark age. These facts we must face and undoubtedly they affected Father Wilson, the historian, but they do not, it seems to us, make the picture as dark and as pessimistic as Father Wilson paints it.

We do not help the situation by the policies of drift that

characterize our higher education. There is no plan for the development of Catholic higher education. We have developed educational institutions where we do not have trained personnel, adequate equipment, and sufficient money to run a first-rate educational institution. Each religious order is a law unto itself and "higher" institutions of learning multiply. We are not self-critical and we are unwilling to make the effort to become so.

If Father Wilson's picture should come true, the dioceses could not handle the problem financially because of their own multiplying financial problems with reference to parish elementary schools and high schools. I see no evidence of any bishop wanting to assume the responsibilities of higher education generally, though there are diocesan colleges and diocesan teachers' colleges.

Having thought the problem over and having been sobered by the dire prospects, we may go back to our jobs, determine to do more effectively the job we are doing in making good citizens of the state and of heaven. Governmental control of all education is, in my judgment, a very remote possibility in American life. The temporary ascendancy of some extremists in high positions will be remedied as soon as the essential immediate international objectives are achieved. In the American way of thinking, if private schools did not exist they would have to be created. They are an expression of our freedom, and their quality must manifest this freedom.

There is enough wisdom even in non-Catholic books on education to make a revision of our present forms of "mass training," which we call education, possible. There is increasing need for the reorganization, and the basis for the revision is clearly indicated in much of the contemporary educational discussion.

Catholic education is itself searching its heart and soul. The report last year of the Committee on Educational Problems showed that many serious workers in Catholic education are not satisfied with our present plans and present achievement. There is a frank recognition of the facts among many, but not by all, by any means, and there is serious search for and experiment with other methods that have been used. One of the inspiring things of a convention like the one recently held in New Orleans is not the formal papers, which are often hastily prepared the week before the convention, but the serious discussion in halls and lobbies of earnest workers in the great cities and in forgotten places who are looking for help and suggestions.

One disquieting thing in our present situation in the light of Father Wilson's pessimistic prophecies are the efforts to secure federal or state aid for phases of Catholic educational efforts. It is a universal experience that wherever government gives aid, whether it is the state or the Federal Government it lays down the conditions upon which the money will be received and how it shall be spent, often requiring a larger local or institutional expenditure than it makes. This is an entering wedge and a very dangerous entering wedge to progressive control.

Calmly looking at the present horizons "far as human eye can see" it is reasonably safe to say that governmental control is not imminent nor is any general taxation program likely. There seems little evidence that any part of the "defense taxation" will come from the private educational institutions as such. —E. A. F.

Freshmen versus Idiom

Rev. Maurice S. Rigley, C.S.C.

THIS article is written with the hope that it will be of some service to those instructing college freshmen to write correctly in the tongue they have been speaking for 13 years or so. Which statement may seem a bit humorous, except to those who at least three times a week realize how painful this process of education can be in the matter of teaching rhetoric and composition.

Very much has been said about the art of writing. But there are only a few salient facts about this art that need be taught. We know that expression is as natural as anything else in the world. And we might sum up the art of writing in the words of Browning from his poem *The Last Ride Together*, "What hand and brain went ever paired?" To help the student "pair" his hand and brain is the object of a class in writing. Writing is thinking. Therefore, we must first teach our students to think. After that there is question of the use of words, and then the command of words. When a student begins to use words the usual resultant faults are: redundancy, circumlocution, tautology, pleonasm, a lack of precision, a lack of conciseness, and a lack of the proper use of idiom. Of these we choose in this article the question of idiom. First of all we shall define idiom. Then attempt to explain why idiom is so difficult. But we would like to indulge in a prefatory paragraph about a certain incident in point thus:

"If anyone thinks that the mastery of our English idiom is easy, he should perish the thought." This sentence, contained in an exercise in idiom, confronted a freshman English class some years ago. After a few weeks of wrestling with this particular subject, and not being at all as successful as Jacob was with the angel, the students were ready to admit the truth of this practice sentence. The mistake to be corrected, however, is "he should perish," because that verb is intransitive and cannot, therefore, take an object. While this is not a problem of idiom, the sentence given above impressed the class none the less, and made it conscious of another obstacle to good writing.

What Is An Idiom?

Now for the definition. The word "idiom" comes from the Greek "idios," meaning "one's own; proper or peculiar." This meaning can be seen again in the word "idiosyncrasy"; that is, a peculiarity or characteristic of a certain individual. We might, then, define "idiom" as a use of words peculiar to a particular language, which peculiarity is constitutional. "Idiom" denotes the genius or cast of a language.

And now the question, why is idiom so difficult? Because it is, we may say, the unique, carefree, unmanageable offspring in every family of languages. It is a veritable imp linguistic, immune to rules, a rascal that will never be impounded by a law. It will not be subject to grave lexicographers nor to

EDITOR'S NOTE. This principle is useful not so much to the English teacher who is undoubtedly painfully aware of its content, but for teachers generally for their own speech. All teachers should encourage all students to use idioms correctly and to call their attention to slips.
—E. A. F.

grammarians because idiom possesses its own individual grammatical construction. It is a law unto itself. It mocks syntax. It laughingly derides even the rules of logic as can be seen by the fact that we cannot reason from one idiom to another. And that is so because there is no grammatical or linguistic reasons for them. Like Topsy "they just growed." An idiom is an expression originating in the evolution of language and accepted not because of its reason but because of its popularity. It has not come to be by reason. Like Melchisedech, idiom has no progenitors, neither reason nor logic.

Why "Make Remarks"?

Here are a few instances in point. Why do we "make acknowledgments," "extend sympathy" or "congratulations"? Why say "adequate to the demand" and "adequate for the purpose"; or "make a donation" or "contribution" and "give a sum"? Because an idiom is a certain form of expression given to an idea for which particular construction there is not necessarily any logical basis.

We "make remarks," "relate" or "narrate incidents." We use thus the correlatives, "no sooner . . . than" and "hardly . . . when." We "blame somebody" or "lay the blame on somebody" and do not "blame the trouble on somebody." Why? Is it logical that we do? Are there certain classes of idioms related so that for their correct usage a comparison might be made and a rule stated? No. And since there is no logical form in the construction of idioms there are no rules governing or limits classifying them. And hence among idioms no characteristic exists (except that given in the definition) which are present in every other idiom, which condition renders them unclassifiable. So it is futile to look for fixed laws because there are none. And since there are no fixed rules for idioms any comparison of them has no common basis for an argument of reason.

We say "an editorial deals with" or "treats of" "in regard to" and "as regards" "a view may be had" "what kind of hat" "to no purpose." We "tend the furnace" or "attend to the furnace." Before constitutive elements we use "of," i.e., "our cargo consisted of rice and coffee." And "virtue consists in." We "exercise" or "show" or "use restraint." We do not "exert restraint" even though we do "exert"

ourselves to restrain us, for example, from an outburst of anger.

We may say that "duty" and "obligation" are synonymous. But yet idiom would have us "fulfill an obligation" and "do" or "perform" or "discharge our duty." Why not "fulfill our duty"? Because we cannot reason from one idiom to another since they are born into the language through usage and there is no logical explanation of their derivation.

It's Always Right

Idiom might be compared to an old Irish lady of the writer's acquaintance who when questioned about belief in matters of her faith would always answer, "I don't have to argue with anyone, because I know I'm right." And it is this sureness and apparent finality of idiom that perplexes and disgruntles the average student. His impression is that idiom is always right, as right as rain and that he either knows it correctly in toto or he doesn't know it at all. If he isn't too discouraged about this question the teacher might smilingly suggest that the fact the student knows all or nothing about idiom should make him happy. Because realizing the inevitability of idiom he should not grope about for a solution in an uncomfortable search but should resignedly await the time of his enlightenment.

How Do You Carry Yourself?

In another instance idiom presents a problem, that is, when we translate from a foreign language. For example, for one to translate *Comment vous portez-vous?* as "How do you carry yourself?" would be a mistake. To the French that means "How do you do?" or "How are you?" It is a greeting, albeit in the form of a question. Why translate thus, "How do you do?" because that is the idiomatic use of this group of words in the French. Further, because idiom is a word or group of words whose literal and accepted meaning do not necessarily coincide. In an idiom the hearer or reader must understand what is meant, not what is actually said or read. Unless we understand this, idioms translated from one language into another usually result in ludicrous fashion. *Was ist los?* isn't correctly translated "What is loose?" but "What's the matter?" For *Qu'avez-vous?* not "What have you?" but "What's the matter with you?" And an answer *Je n'ai rien*, not as "I have nothing," but simply by "nothing."

The syntactical relations of words in English are sometimes indicated by the relative position of words and sometimes by inflection. But the idiom or cast of a particular language is sometimes different from another language and the order, for example, cannot be retained when we translate. An example of this is the old familiar sentence from the German, "Throw the cow over the fence some hay." Idiom in many instances cannot be translated word for word into another language and still retain the same meaning.

A Gleam of Light

At this point we can imagine the student with a helpless look upon his face, gazing at us for some explanation. First of all, he says that we can't reason from one idiom to another, then that they are right as can be, then we can't classify them, and, finally, that the confusion of idiom is common. "What to do!" he exclaims. "Who will get me out of this labyrinth?" To this piteous plea we can tell him that the *status quo* of idiom is not so final that one is to be supremely fatalistic in the study of it. Because with practice he can improve his sense of idiom to the extent that his judgment will be more sound when confronted with heretofore unknown idiomatic uses. He will be able to detect confusion of idiom after a little study. We can tell our students, too, that there is a possibility of making an expression more idiomatic thus revealing that the question of idiom isn't just a matter of "heads or tails."

And in certain instances reason does enter. For example, we don't say "I tried an experiment" because an experiment is a "try." So instead of saying "I tried a try," we say "I worked" or "did" or "performed an experi-

ment." Again in this instance, "This is a natural recoil against modern liberalism." Knowing that a "recoil" is a motion away from a position or object we correct thus: "This is a natural recoil from modern liberalism."

Although in the study of rhetoric and composition the student may at times think he's just carrying coals to Newcastle, with a little patience from the bench and at the desk, he will improve and gain confidence. In time this bugbear of idiom will no longer be the uncontrollable rogue it was in the beginning. And who knows that the earnest student in his triumph over it will not finally sing with the gladsome Pippa:

"God's in His heaven—
All's right with the world!"

The author is very much aware that he has given just a negative approach to the art of writing. The positive side of observation, inspiration, flights of fancy, burning convictions, deeply felt emotions, all certainly enter into the production of good writing. He has, nevertheless, felt that to continue in that direction would be to forget the title of this article and to presume upon the good graces of the gentle reader who has thus far read these lines.

To Promoters of Diocesan Elocution Contests: An Open Letter

WHILE visiting in an eastern city, I received a note from a clergyman acquaintance asking me to be a judge in a speaking contest. The next day I called upon him to learn further details and to accept. Since I am an educator by profession and since I was at the time spending a year in a survey of college curriculum — especially for first-year English — I was anxious to know what preparatory work was being carried on at the secondary level.

I was told the competition which I had been asked to judge was an elocution contest. When I inquired further I discovered that I would have an opportunity to hear what I supposed had long ago passed into disuse even in the most unenlightened educational areas. No. It was not to be a quaint revival of an outworn pedagogical method for historical purposes, but a genuine display of a part of high school training as practiced currently in the parochial schools of the vicinity. Indeed, I was informed, it had become one of the traditions of the community, having taken place annually for 11 years. When I learned further that the "pieces" were memorized for recitation and that one girl and one boy were to be chosen, I began to have misgivings. Why one girl and one boy? Why not the two best speakers?

Of course, I explained my complete disapproval of such a teaching method and insisted that I should make a very poor judge; but, not realizing what would be required of my critical powers and dissuaded from my fears, I finally agreed.

The affair was to take place after the Lenten services. I approached the auditorium, mingling with the fond parents as they crossed the street from the church to the school

building and sharing a real feeling of elation, prepared to witness some charmingly simple display. The hall was soon filled and one of the students began playing a piece redolent of "Hearts and Flowers" on a tinkling piano. The usual prelude, I thought, recalling my own days at the "Academy." The first blow to my expectations of simplicity came when the curtain parted on a youngster seated importantly in tuxedo and white carnation spotlighting his lapel. As the whole stage was revealed, one saw that the sophistication was more or less reserved for the male members of the seated group; the girls were dressed in their jumper school uniforms! But, I reminded myself, I was not judging appearances — or was I? For at that moment I was handed an envelope containing cards on which I was supposed "to grade" the speakers. All was worked out with a mathematically satisfying precision: Voice, 20 per cent; Poise, 20 per cent; Expression, 20 per cent; Interpretation, 20 per cent; Enunciation, 20 per cent. There at least was simplicity! In a glance I saw I was quite incapable of coping with these requirements; I didn't possess such a nicely regulated judgment, alas. It seemed to me what was required was not a critical faculty but some kind of machine from the phonetics laboratory to record loudness and articulation with another instrument to calculate gesture and stance. I felt quite at a loss. The judge was not supposed to hear what was being said (I was forced to conclude this from the nature of the selections) but only how it was delivered.

The first speaker, a girl, rose and "eloqued," I suppose, very well. Someone was dying in her "piece," I gathered — someone died, I think, in all the "pieces" of the girls.

I'm not altogether sure, though; two hours of oral demise does something even to the most conscientious attention. Eulogy seemed to be the special province for the boys — with occasional patriotic relief and a few placid generalizations on the decay of civilization in modern times — but, I reminded myself again, I was not there to criticize the matter. After all, the selections were taken from an approved text on *eloquence*. What right had I to criticize the printed word!

Yet, what educational philosophy could approve of emphasis on method to the complete disregard of matter; on appeal to the feelings, which we all share with the animals, to the total loss of the intellect which we share with the angels? I couldn't drive the question from my mind. Here was the evidence of hours spent on the development of the memory at the expense of the rational faculty; hours spent on learning, by rote, matter devoid of intrinsic value. Where was the economy? I failed to see it.

What of the faulty "show off" stimulus for learning that must necessarily accompany such a competition? It is discredited by as venerable a Catholic educator as Dr. Montessori who wrote at the beginning of the century:

"Indeed, those fustigations and corporal punishments which not very long ago were usual in prisons, lunatic asylums, and schools, have been abandoned in schools; the penalties of today are slight: bad marks, reproofs, unfavorable reports to the family, suspension of attendance. *The ceremonial prize giving is also a thing of the past, the solemn function at which the scholars mounted the platform as in triumph to receive their prizes from the hands of the noblest and most distinguished persons of the neighborhood, who accompanied the presentation with amiable words of encouragement while the public, consisting mainly of proud and agitated parents, murmured their approval and admiration.*"¹

And that was written almost 40 years ago! Dr. Montessori asks further:

"Is it well to allure children by a prize, to incite them to exhaust their nervous systems and injure their eyesight?" (I think here of the trembling and squirming of those poor children on the stage that awful night.) "At last we all know that the prize winners of the elementary schools are the mediocre pupils of the high school; that the prize winners of the high school are the exhausted students of the academies; and that those who gain prizes throughout their school career are those who are most easily vanquished in the battle of life."²

Dr. Montessori goes on to question the validity of external stimulus of the kind, and pleads for the internal motivation that can be the only true concept of educational drive.

It is difficult to believe that an apologist for elocution, as a learning method, still survives, or that anyone who has brought his mind to bear on educational problems could formulate a defense for oratory as a preparation for life. Both, the one with its stressing of *manner* of delivery and the other with its emphasis on *persuasive* rhetoric (the persuasion, as I have said, being usually directed at the feelings of the audience rather than toward their reason), have proved to be such a vicious means of propaganda in our times.³

¹Montessori, Maria, *Spontaneous Activity in Education* (New York: Stokes, 1917), p. 312.

²Ibid., p. 313.

³Cl. Stuart Chase, *The Tyranny of Words*, Harcourt Brace, January, 1939, and Edwin Muller, "Fighting Wars with Words," *Current History*, August, 1939.

Pope Pius XI has outlined the essentially social activity of education and, I presume, a Catholic educator would accept His Holiness' pronouncement from His Encyclical on the subject. Where does elocution or oratory fit into the social activity for which the average high school student is preparing? I might mention here that not one of the members of the graduating class, of this particular school where the contest was held, had any intention of continuing his education into college, much less taking up the preaching profession or some other career that calls for the kind of exertion I witnessed that evening. Although this is by no means a typical instance, it is a case in point.

To be sure, there is the type of politician who must cloud the reason of his hearers so that they will vote for him without bringing too searching a scrutiny to bear upon the logic of his promises and motives. Then, we Catholics are familiar with the pulpit orator who has forgotten that part of his apologetics which defines the nature of man and explains the intellectual faculties with which even the most ignorant is endowed and who preaches only homely homilies on the Gospels because the congregation "couldn't understand anything else." The superintendents of Catholic schools would be the first to deny they were educating boys for such "social activity," yet they countenance the sponsoring of such contests, as I have described, within the precincts over which they have jurisdiction.

And the girls! When, in life, as members of the social order, will they be called on to given an imitation of an old woman dying or a little girl sniveling over withered jonquils? Will the dramatic training give them a better understanding of death when it strikes in their own homes? Or are they being groomed for Hollywood? One wonders.

Can the promoters of this educational farce produce authoritative pedagogical argument supporting the teaching technique that substitutes training in "the mechanics of speaking" for the inculcation of ideas, or skill in rhetoric for the corresponding ability in logical analysis?

One might smile indulgently at the childish foibles which affect the occasional adolescent at his sudden realization of the meaning of death in the scheme of life, his turning to the graveyard poets for consolation. One might smile, yes, if adults who should know better were not aggravating his complaint by putting him in a situation to take himself more seriously and feeding his "sweet melancholy" by forcing him to memorize panegyrics on deceased heroes of another day. What of a sense of humor? Does our cynical youth need none of it to face society today?

There seems, too, a certain contradiction of purpose in these encomia themselves: one lauding a great apostle for peace (Pope Pius XI) and another praising a famous military

"Total defense is not merely a matter of guns, bombers, tanks, and submarines, for a spiritual and intellectual defense is just as important for the continuance of our American way of life as are our armed forces of land, sea, and air. . . . We now need leaders cultivated in spiritual values and educated in a sane and stable philosophy. . . ." — Very Rev. J. J. Dillon, O.P., president of Providence College, Providence, R. I.

strategist (General Sheridan) — but that is a mere detail in comparison with the gross violation of the fundamental principles of educational philosophy and psychology committed by the contest as a whole.

In order that this criticism may not labor under the same indictment that Francis Thompson lodged against that of another dissatisfied educator, Matthew Arnold, "binding up wounds, but pouring in no balm," it must suggest a constructive compromise, at least, for the meager good that is to be had from a bad means. Why is it not possible to reach the same ends (presumably those offered as standards of judgment and already quoted: Voice, Poise, Expression, Interpretation, Enunciation) by public presentation of thoughtful papers, prepared by the students themselves on some problem of significance to them? They might take, for example, the question discussed on the radio some time ago between Harvard and a small Southern college as to which offers the better opportunities for the student, the large university or the private college with a lesser enrollment. The same debate could be posed on the high school level. From the point of view of the parochial schools versus the big public schools, the more convincing arguments are all on the "right" side. The same emphasis might be placed on those secondary values of method of delivery after judgment had first been passed on the *matter* of the speech, its organization, and thought development (logic, etc.).

It may be pointed out that the parents would receive even more satisfaction from hearing Johnny give forth ideas "out of his own head" instead of repeating "mystic charms" (a phrase from one of the "speeches") neither he nor they understand.

Finally, the revelation of the discrimination directed against the girls and the insult to the intelligence of any woman in the audience was, to me, the most deplorable effect of the whole fiasco. Why young women, in most cases destined to be Christian mothers, having the education of the next generation left largely to their discretion — at least in the preschool years — should be denied any intellectual activity and compelled to dramatize "pieces" which fill their minds with the "Tiny Tim" variety of distorted and sentimentalized emotional experience — how it prepares them for their place in the family, in the state, or in the Church is not readily discernible. This is not the place to discuss the comparative intelligence of the sexes — if any comparison were possible — but let it be said that, in this assignment of melodramatic selections to the girls, lies the key to one of the most vicious misinterpretations of the Holy Father's wise words on coeducation. In their eagerness to conform to the distinction he lays down between the desirable education for a boy and for a girl, they have unconsciously fallen into an attempt to thwart the "wonderful design of the Creator" in which man and woman are destined to complement each other in the family and in society." Does this mean women are to be kept ignorant in order to "complement" the feeble intellectual attainments of their husbands? Or are they to have their emotions — naturally more sensitive anyway — warped and over-developed in order to "complement" the supposedly cold intellectuality of the average male? If we are to believe the divorce-court records, modern marriage is in sore need of that intellectual compassion which is the root of compatibility.

A member of the Catholic Church, educated in Church schools, and possessing the utmost respect for its glorious traditions in education, has faith that such a lamentable pedagogical practice will soon be dropped for methods more suitable to the high ideals which have always been fostered by the Church at large.
— Monika Kehoe.

REVOLUTION

Revolutionaries, we,
Every inch of us.
We're out to turn things upside up
And down side down, you see.

We're tired of hearing truth belied
And falsehood win the day.
We're tired of seeing honest folk
Duped and led astray.

We'll start a revolution
In the world of sin and lies.
We'll fight old Lucifer himself,
His agents we'll defy.

We'll start a revolution
In the world of pride and greed.
Our Leader's love, humility,
Shall be our daily creed.

We'll start a revolution
In the world of "easygoing"
Christians, of the snoring class
Who should be up and doing.

We'll start a revolution
Right down in our own soul,
To crush all human selfishness
And Christlike love unfold.

Dictator's revolution is
The weakest thing we know;
Conquering helpless people is
At best, a coward's show.

All they need is money bags,
Lies and spies and lead,
To liquidate opponents,
To lay them cold and dead.

Our revolution aims
To raise the dead to life;
To lift all weary hearts and minds
Above all human strife.

To give them courage, strength, and
love
To live life brave and true;
Beyond this cruel, ceaseless war
Eternal life to view.

And so, we revolutionaries
Will take the world by storm.
We'll overthrow the rule of sin
And raise the Christian norm.

Christ shall reign, Christ shall reign!
With Mary at His side.

Hail the reign of Truth and Love!
Hail the peaceful dove!

— A Sister of Notre Dame
Cleveland Ohio

respect for its glorious traditions in education, has faith that such a lamentable pedagogical practice will soon be dropped for methods more suitable to the high ideals which have always been fostered by the Church at large.
— Monika Kehoe.

Practical Aids for the Teacher

Demonstrations in Elementary Science *

Gilbert H. Trafton

Introduction

The inclusion of science in the curriculum of the elementary school has brought with it new problems. One of these is concerned with method — another with expense. Science may be taught from textbooks or outlines, but it is generally conceded that the experimental method is of great value as a teaching technique.

One of the chief values of experimental work is the interest aroused on the part of the children. It is well known that children remember more of what they see than of what they read. Furthermore, experiments represent a new way of learning. Ordinarily, if a child wants to learn a certain thing, he reads about it or asks questions of his parents or teachers. In the experimental method, the child uses his own powers of observation and reasoning to acquire new information. As a result, he gains a feeling of independence and confidence in his own powers.

Admitting the value of the experimental method of teaching science, many teachers are reluctant to adopt it because they are fearful of its cost. It is a fallacy to think that the use of this method need entail any great expenditure. In the first place, it is not necessary that each child be provided with a complete set of equipment for performing all of the various experiments. On the contrary, one set of equipment is adequate. With this, the experiments are performed by the teacher, or by individual students, in the presence of the entire class. This is what is meant by the expression "demonstration experiment" as used in the title of this article.

In the second place, many essential experiments may be performed with simple apparatus — apparatus that can be found in almost any schoolroom or that children can easily bring from home. The experiments described are confined to those which can be done with such simple materials. These experiments are merely illustrative of what can be done along this line.

The advantages in performing experiments with simple apparatus, in addition to the fact that there is no cost involved, are obvious. Many of these experiments can be done by the children at home. Furthermore, since the apparatus is simple, the attention of the children is focused on what happens in the experiment rather than on the apparatus.

The directions in the following experiments are written for the teacher. As a help in carrying on the experiments, the results to be expected are explained. Naturally this explanation will not be read to the children. They will be allowed to make their own observation of results and to draw their own conclusions.

Materials Needed

Following is a list of the apparatus necessary to perform the experiments described in this article:

Two tumblers	Salt
Matches	Dry soil
Quart milk bottle	Needle
Quart canning jar	Blotting paper

Pan	boiled)
Rubber band	Water
Baking soda	Piece of cloth
Magnet	Paper clip
Candle	Seeds
Tin plate	Half-pint milk bottle
Large-mouthed pint canning jar	Vinegar
Eggs (fresh and hard)	Lamp chimney
	File

I. EXPERIMENTS WITH AIR

Experiment No. 1

Purpose: Is a tumbler ever empty?

Materials to use: Tumbler, canning jar with large mouth so the tumbler will fit inside the jar, water.

Directions and results: Fill the jar about a third full of water. Drop a piece of match or wood on the surface. Invert the tumbler over the match and push down till the tumbler nearly touches the bottom of the jar. The water does not rise in the tumbler. The purpose of the match is simply to show where the level of the water is. The experiment can be done without the match.

Explanation and conclusion: The water does not rise in the tumbler because it is already filled with air. Air and water cannot both occupy the same space at the same time. The fact that air occupies space is one evidence that air is a real substance.

Experiment No. 2

Purpose: Does soil contain air?

Materials to use: Tumbler, dry soil, water.

Directions and results: Fill the tumbler about three-fourths full of dry soil. Pour some water on the soil. Bubbles of gas are given off.

Explanation and conclusion: The gas given off is air. This air is found in the pores between the particles of the soil. The water, being heavier than air, takes the place of the air and drives it out.

Experiment No. 3

Purpose: Is air found in water?

Materials to use: Tumbler, cold water.

Directions and results: Fill a tumbler with cold water. Put it in a warm place, as in a sunny window, or over a radiator. At the end of an hour examine the tumbler. Bubbles have gathered on the inside of the tumbler.

Explanation and conclusion: These bubbles of gas are air. Warm water holds less air than does cold water. Therefore, as the cold water becomes warmer, some of the air is given off.

Experiment No. 4

Purpose: How may it be shown by experiments that air exerts pressure?

The following eight experiments all have this same purpose.

No. 4, A

Materials to use: Tumbler, piece of paper a little larger than the tumbler, water.

Directions and results: Fill the tumbler to

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the brim with water. Place the paper on top of the tumbler. Push down firmly on the paper with the left hand, making sure that the paper comes in contact with the tumbler all the way around. Holding the left hand firmly on the paper, invert the tumbler with the right hand. Remove the left hand from the paper. The paper stays on the tumbler.

Explanation and conclusion: The force of the air pressing up on the paper is greater than the force of the water pressing down. Therefore the paper stays in place.

No. 4, B

Materials to use: Tumbler, paper, water, plate.

Directions and results: Invert the tumbler as in previous experiment. Lower the tumbler so that it rests on the table. Pull out the piece of paper. The water still stays in the tumbler.

To remove the tumbler, push it along the table to the edge, holding a tin plate under the edge of the table.

Explanation and conclusion: The force of the air is now exerted on the film of water at the points where the tumbler rests on the table. The force of this air pressure is greater than the force of the pressure of water in the tumbler.

No. 4, C

Materials to use: Two tumblers of same size, piece of paper, tin plate.

Directions and results: Put both tumblers in the plate. Fill each to the brim with water. On one tumbler put a piece of paper and press down with the left hand. Holding the paper on with the left hand invert the tumbler with the right hand. Place this tumbler on the other tumbler, so that the rims touch all the way around. Pull out the paper without moving the tumblers. The water stays in the upper tumbler.

Explanation and conclusion: The air presses on the film of water at the points where the rims of the two tumblers touch. The force of the air pressure is greater than the force of the water in the tumbler.

No. 4, D

Materials to use: Quart milk bottle, canning jar, water.

Directions and results: Fill the milk bottle with water. Invert the canning jar over the mouth of the bottle. Holding the jar with the left hand and the milk bottle with the right hand, turn them over so that the jar rests on the table. The water stays in the bottle.

Explanation and conclusion: The water is kept up in the bottle by the pressure of the air bearing down on the water in the jar.

No. 4, E

Materials to use: Tin plate, quart milk bottle, candle, water, match.

Directions and results: Fill the plate about half full of water. Stand the candle in the middle of the plate. Light the candle. Invert the milk bottle over the candle, letting it rest on the bottom of the plate. After the candle goes out, water rises part way in the bottle.

Explanation and conclusion: When the candle burns, the oxygen in the air unites with the carbon in the candle to form the gas, carbon dioxide. This gas dissolves in water. The air pressure forces the water up into the

bottle to take the place of the oxygen that has been taken out of the air by the burning of the candle.

No. 4, F

Materials to use: Quart milk bottle, strip of paper, match.

Directions and results: Take a piece of paper about an inch wide and a little shorter than the height of the bottle. Fold the paper lengthwise through the middle. Light one end of the paper with the match. Insert the burning paper in the bottle. As soon as the paper stops burning, place the palm of the right hand over the mouth of the bottle and press down hard. Hold the hand here for a minute or two. Then lift the hand. The bottle sticks to the palm of the hand.

Explanation and conclusion: As the paper burns, the heat causes the air to expand and thus drives some of the air out of the bottle. After the flame goes out, the air cools and contracts. Thus the air pressure in the bottle becomes less. The greater air pressure on the outside pushes down on the hand. This difference in air pressure is enough to make the bottle stick to the hand when it is lifted.

No. 4, G

Materials to use: Quart milk bottle, hard-boiled egg, strip of paper, match.

Directions and results: Remove the shell from a hard-boiled egg. Get a strip of paper about an inch wide and a little shorter than the height of the bottle. Fold the paper lengthwise. Light one end of the paper and put it in the bottle. As soon as the paper stops burning, place the egg, small end down, on the mouth of the bottle. The egg drops quickly into the bottle.

Explanation and conclusion: The explanation is the same as in the previous experiment, only the air pressure here is exerted on the egg.

No. 4, H

Materials to use: Same as in previous experiment.

Directions and results: To get the egg out of the bottle, invert the bottle and place the egg so that the pointed end points downward. Keeping the bottle all the time in a vertical position, lift it over the mouth. Holding the head back and pushing the bottle against the lips blow hard into the bottle. The egg drops out. In order for the experiment to be successful the bottle must be kept vertical all the time.

Explanation and conclusion: By blowing into the bottle, the air pressure inside was increased and the egg was forced out by the compressed air.

II. EXPERIMENTS WITH WATER

Experiment No. 5

Purpose: What happens to water when it is exposed to air?

Materials to use: Water, cloth, pan, soil.

Directions and results: Put water in the following places:

- Put a pan of water on a radiator.
- Put a small amount of water on the floor.
- Put water on some soil.
- Wet the blackboard.
- Hang up a wet cloth.

Explanation and conclusion: After a time the water all disappears. It has evaporated and gone into the air as a gas called water vapor.

Experiment No. 6

Purpose: Will the same volume of water evaporate faster from a dish with a small surface or from a dish with a large surface?

Materials to use: Tumbler, plate.

Directions and results: Fill a tumbler about half full of water. Pour it into a plate. Fill the tumbler again to the same point. Put the tumbler and the plate side by side and allow to stand for a few days until all the water in the plate disappears. There will still be water left in the tumbler.

Explanation and conclusion: The same quantity of water was placed in the plate as in the tumbler. The water in the plate evaporated more quickly because there was a much larger area of water exposed to the air.

Experiment No. 7

Purpose: How may a needle be made to stay on the surface of water.

Materials to use: Tumbler, needle, water, paper clip.

Directions and results: Fill a tumbler full of water. Hold a needle between the thumb and forefinger. Lower the hand over the tumbler till the finger nearly touches the water, then drop the needle. If the experiment is done carefully, the needle stays on the surface of the water.

However, sometimes the needle sinks in the water. To be sure that the needle will always stay on the surface, the following method may be used. Get a paper clip and pull the two pieces apart. Bend up the two wires on one side till they make a loop. Balance the needle on the loop. Now lower the clip and needle gently in the water.

Explanation and conclusion: The needle is not floating for it is heavier than water. It is held up by the surface tension of the water, which acts like a thin membrane stretched over the surface of the water.

Experiment No. 8

Purpose: In which will an object float more easily, fresh water or salt water?

Materials to use: Egg, two tumblers, salt, water.

Directions and results: Fill the two tumblers about three-fourths full of water. Stir into one tumbler, five tablespoonsfuls of salt. Place the egg in the fresh water. It sinks. Remove the egg from the fresh water and place it in the salt water. It floats.

Explanation and conclusion: The buoyancy or lifting effect of salt water is greater than that of fresh water.

III. EXPERIMENTS WITH SOILS

Experiment No. 9

Purpose: Of what is soil composed?

Materials to use: Quart canning jar, soil, water.

Directions and results: Fill a quart canning jar about a third full of soil. Add water till the jar is full. Put a rubber ring on the jar and screw the cover on tightly. Shake the jar vigorously. Let the jar stand over night.

Explanation and conclusion: Water sorts the materials according to size. The largest particles are at the bottom and the finest at the top. The largest particles are called sand; the smallest, clay; and the intermediate, silt.

Experiment No. 10

Purpose: Does water rise through the soil?

Materials to use: Half-pint milk bottle, dry soil, piece of cloth, rubber band, tin plate.

Directions and results: Fill the milk bottle

with dry soil. Put a piece of cloth over the mouth and fasten it with a rubber band. Fill a tin plate about half full of water. Invert the bottle in the plate. Watch the bottle at intervals of an hour or so. Look at the soil to see if the water rises through the soil. If the soil is wet, it will have a different appearance. How long before there is any sign that the water is rising? How high does the water rise at the end of several days?

Explanation and conclusion: The appearance of the soil shows that water has risen in the soil. This process by which water rises through the soil is called capillarity. The attraction of the soil particles for water is strong enough to lift the water against gravity. The smaller the spaces between the particles of soil, the higher the water rises.

To show other illustrations of capillarity, dip a blotter or a lump of sugar in ink.

IV. EXPERIMENTS WITH PLANTS

Experiment No. 11

Purpose: What happens to a planted seed before the first leaves appear above the ground?

Materials to use: Tumbler, soil, blotting paper, soaked seeds of radish, pea, bean, and corn.

Directions and results: Get a piece of blotting paper as wide as the height of a tumbler and as long as its circumference. Put the blotting paper inside the tumbler. Fill the space inside the blotter with soil or sand. Soak some seeds, such as radish, pea, bean, or corn over night. Radish seeds are especially good. Plant a few seeds between the blotter and the tumbler. Push a pencil down between the two to make a space for the seed. Drop a seed in each of these spaces. Put the tumbler in a warm place and keep the soil moist.

Explanation and conclusion: The first part of the seedling to grow is the root. This grows downward, regardless of the position in which the seeds are planted.

Experiment No. 12

Purpose: Do leaves of trees give off water?

Material to use: Two tumblers, water, piece of paper.

Directions and results: Fill one tumbler nearly full of water. Put a piece of paper on the tumbler. In the middle of the paper punch a small hole with the point of a pencil. Through this hole push the stem of a leaf till it dips into the water. Invert another tumbler over the leaf, letting it rest on the first tumbler. Place the tumblers in a sunny window. Examine the tumbler after an hour. Drops of water appear on the inside of the upper tumbler.

Explanation and conclusion: Water passes through tiny holes in the skin of the leaf and then evaporates into the air in the tumbler. The air becomes so saturated with water vapor that some of it condenses as drops of water on the inside of the tumbler.

V. EXPERIMENTS WITH FIRE

Experiment No. 13

Purpose: To get water from a flame.

Materials to use: Candle, match, tumbler.

Directions and results: Light a candle. Invert a cold tumbler over the flame and hold for a few seconds. A thin film of water appears on the inside of the tumbler.

Explanation and conclusion: When the hydrogen in the candle burns, it unites with the oxygen of the air to form water vapor.

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Some of the vapor condenses as water on the cool sides of the tumbler.

Experiment No. 14

Purpose: To light a candle without touching the wick.

Materials to use: Candle, match.

Directions and results: First light the candle in the usual way by touching the match to the wick. Keep the match burning but blow out the candle. Quickly bring the match near the wick without touching it. When the match is about a quarter of an inch from the wick the candle lights again.

Explanation and conclusion: When the candle was burning the heat melted the solid candle and then changed this liquid to a gas. This gas continues to rise for a few seconds after the candle goes out, and can be ignited.

Experiment No. 15

Purpose: Will a candle burn in carbon dioxide?

Materials to use: Candle (about an inch long), tumbler, match, vinegar, baking soda.

Directions and results: Put about a tablespoonful of baking soda in the tumbler. Set a short candle about an inch long in the tumbler. Light the candle. Now pour some vinegar on the baking soda. In a short time the candle goes out.

Explanation and conclusion: When vinegar is poured on the soda the gas carbon dioxide is found. The gas fills the tumbler till it rises above the candle putting it out.

Experiment No. 16

Purpose: What conditions are needed for a candle to keep burning?

Materials to use: Candle, matches, lamp chimney.

Directions and results: A. Put the candle on a blotter. Light the candle and put the chimney over it. After a while the candle goes out. If the opening at the top of the chimney is large, the candle may keep burning. In that case, cover half of the chimney top with a piece of cardboard.

B. Put a match on each side of the candle. Light the candle and put the chimney over it. Rest the chimney on the two matches. Put a piece of cardboard over the top of the chimney. The candle will go out.

C. Repeat the last experiment, except that no cardboard is put on the chimney. The candle will keep burning.

Explanation and conclusion: In order for the candle to keep burning there must be a circulation of air. There must be an opening at the bottom of the chimney where the air can enter. There must also be an opening at the top of the chimney where the used air with its products of combustion can escape.

VI. EXPERIMENTS WITH MAGNETS

Experiment No. 17

Purpose: What kind of things will a magnet pick up?

Materials to use: The magnet is such a common toy that some child will probably have one which he can bring to school. In addition, get small pieces of a number of metals, such as penny, dime, nickel, pins, and tacks.

Directions and results: Lay a variety of small objects on the table, including things made of metals, such as penny, dime, nickel, pin, and tacks. Try placing the magnet on each of these objects to see if the magnet will lift them. Also try such objects as paper, wood, glass, and sand.

Explanation and conclusion: The only ob-



A Holy Spirit Medallion.

—A Benedictine Sister.

jects which the magnet will pick up are those made of iron or steel.

Experiment No. 18

Purpose: Will a magnet work through thin objects?

Materials to use: Magnet, tacks, piece of cardboard, piece of paper, piece of glass, very thin piece of wood, tin plate.

Directions and results: Hold a piece of paper over the end of the magnet and bring

the cardboard down till it touches the tacks. Do the tacks cling to the cardboard? Instead of the cardboard, try, in turn, a piece of paper, a pane of glass, a thin piece of wood, and a tin plate.

Explanation and conclusion: The magnet will attract the tacks through thin sheets of material if there is no iron in them. However, if there should be iron in the plate, the magnet attracts this iron, instead of acting on the tacks.

Good Enunciation

Sister Cecilia Gertrude, S.C., Ph.D.

"Language is the amber in which a thousand previous and subtle thoughts have been safely embedded and preserved." How often these precious and subtle thoughts are delivered in language so careless that they make no impression! Oral language forms so great a part of our daily life that the manner of its use is surely worth considering. The aim of our high schools is or, at least, should be to make our Catholic boys and girls leaders in whatever social life they may move. Today social functions are many even among those who have little of this world's goods. Sodalities, alumnae associations, clubs, community houses are accessible to those whose homes offer little or no opportunity for social life.

In the mad rush for pleasure today, for want of their own social activities or because of those among whom their lot has been cast,

our young people sometimes find themselves in a position where competition with those not of their own faith becomes necessary. Frequently for want of poise or for lack of a clear enunciation and good delivery, they must submit to the role of followers and not of leaders. Today, Catholic Action is a living, breathing activity, and our Catholic boys and girls can do much for their faith; by well chosen language they can make a good impression upon those whom they meet socially or officially. St. Paul tells us to be all things to all men for Christ's sake. In this day of enforced leisure and a longing for the better things of life we should not let our speech betray us.

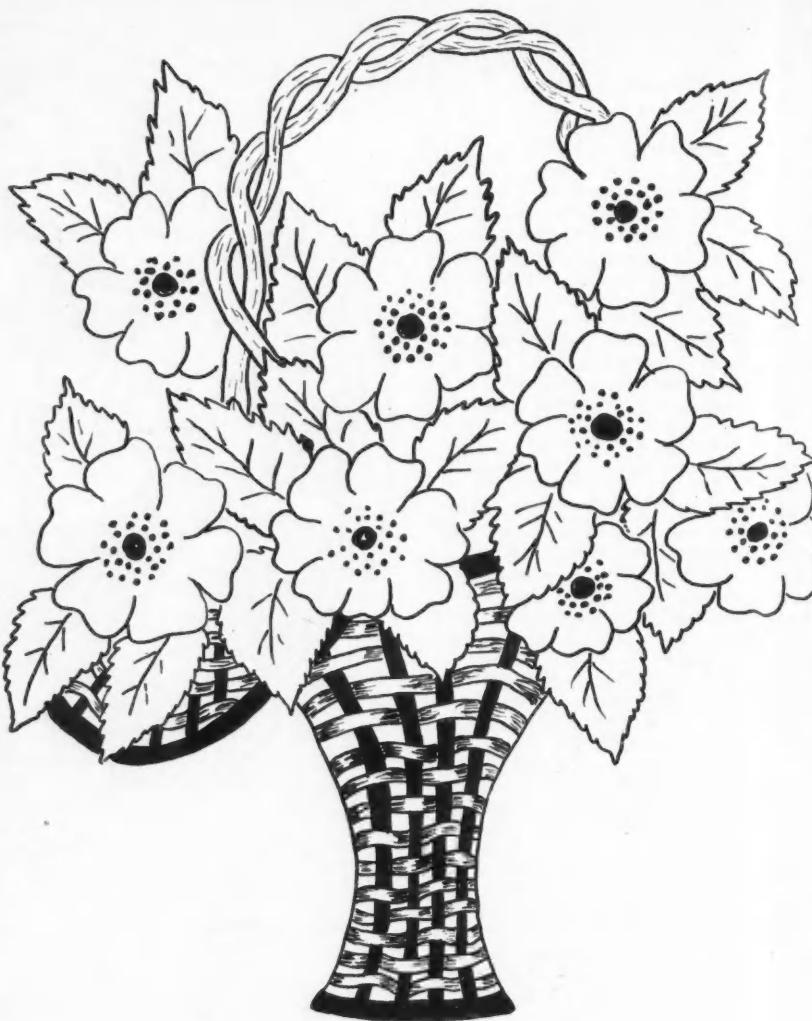
From the lowest class in the primary to the completion of the fourth year in the high school, the importance of correct and clear

enunciation should be strongly stressed. The greater part of the period set aside for oral English should be devoted to *Oral English*. Is it? Many of these periods are used for training in the plays which form a necessary part of the year's program. Parts are assigned to the few "stars" of the class and to these chosen ones hours are devoted, while twenty or more of their less gifted companions are supposed to listen to the instructions given to the *cast* and to profit by the same. Day-dreaming, surreptitious studying or writing they frequently make their part in the play. Plays there must be, we admit, but most of the hour for oral English should be religiously devoted to this important subject. For this work there should be special drills and each pupil is entitled to individual attention, at least during every other lesson.

The English visitor to our country taxes us, and justly, with blurred and obscure enunciation. The word which we speak is not always the word which we expect to reach the hearer's ear. Among our common faults are such as: "Gimme" for "Give me"; "Lemme" for "Let me"; "I dunno" for "I don't know"; "He insiss he hasn't any" for "He insists he hasn't any"; "yer" for "you" and "your"; "she 'n I" for "she and I." "T" becomes "d" as "ledder" for "letter"; and the "g" of "ing" and final "d" become absorbed or are slurred. Daily we hear and sometimes not from children, "Wan a dring er warder?" ("Want a drink of water?"). "Goner ride er ledder?" ("Going to write a letter?"). "Watcher yer doin?" ("What are you doing?").

In a book of fiction published some years ago, an outstanding character, a young man, had a great desire to see England, the home of his forefathers. As his means were limited, he traveled as a steerage passenger and his luggage consisted principally of his bicycle on which he made a tour of certain parts of England. On his way he made a friend of a nobleman, whose wealth was his pedigree and the fine old place which had been the home of his family for generations. In his solitary life he found the young American very interesting, for the latter's English, which was decidedly not a "thing of beauty," proved to the Englishman a never-ending source of amusement. To him it was as good as a puzzle to guess the "English" of sentences where the words ran together as a slurred whole or where final letters were lost, or changed their character. Moreover, the visitor's speech was so thickly interlarded with "slang" that it required some keenness of intellect to decide what was intended to be heard and understood.

In a certain school in New York there was a special class for foreign children who could speak little or no English and could not be fitted into the regular classes. The following plan was adopted to help them get the language of their new country: they learned in concert and individually "Mother Goose's Rhymes," and the swing of the rhyme together with appropriate gestures made by the teacher and followed by the pupils bore fruit. As the words of the age-old rhymes are simple and frequently repeated, these children secured a necessary vocabulary quickly, and, in all probability correctly, due to the daily repetition.



Wild-Rose Window Decoration for June.

— Srs. M. Rita and M. Imelda, O.S.B., St. Mary's, Pa.

As a rule, children appreciate poetry and show delight in the mere sound of verse and good prose — when these are read well. This attitude should be fostered; not only does it lead to clearness in reading but to a real enjoyment of the beautiful. Selections should be read by the teacher, and, of course, in the very best oral English that she can command. Then the pupils should be called upon to copy what we shall suppose has been a good object lesson. Poems or parts of poems may be chosen which will tend to correct the noticeable defects in daily speech. Another way to provide practice in speech is to encourage the pupils to tell their compositions occasionally or relate accounts of something of interest which has come under their observation.

In Joyce Kilmer's "Easter":

The air is like a butterfly
With frail blue wings,
The happy earth looks at the sky,
And sings.

the italicized words are among those against which we so often sin, and the beautiful idea is worth a place in memory's treasure house.

The following from Father Tabb will be sure to find favor:

*A boot and a shoe and a slipper
Once stood in a cobbler's row,
But the boot and the shoe
Would have nothing to do
With the slipper, because it was low.*

*The king and the queen and their daughter
On the cobbler chanced to call,
And as neither the boot
Nor the shoe wou'd suit —
'Twas the slipper went off to the ball.*

Shelley's exquisite lines "The Cloud" will make an appeal to those with a love for the beautiful or with an inborn feeling for music. The poem is too long to be quoted in full, but here are a few lines:

*I bring fresh showers for the thirsting flowers
From the seas and the streams;
I bear light shade for the leaves when laid
In their noonday dreams.
From my wings are shaken the dews that waken
The sweet buds every one,
When rocked to rest on their mother's breast
As she dances about the sun.*

I wield the flail of the lashing hail,
And whiten the green plains under,
And then again I dissolve it in rain,
And laugh as I pass in thunder

This is but one stanza, but a stanza which has several groups of words that will provide excellent drill for the class in oral English.

Denis Aloysius McCarthy, born in Tipperary, Ireland, has given us a charming piece of verse with an Irish "lilt" and a happy choice of words. Pupils both of grammar school and high school grades will, I feel sure, not fail to find this enjoyable. Here is the first stanza of "Ah, Sweet is Tipperary":

Ah, sweet is Tipperary in the springtime of the year,

When the hawthorne's whiter than the snow,
When the feathered folk assemble, and the air is all a-tremble

With their singing and their winging to and fro;
When queenly Slievenamon puts her verdant vesture on,

And smiles to hear the news the breezes bring,
And the sun begins to glance on the rivulets that dance—

Ah, sweet is Tipperary in the Spring.

Here, too, there are many words that are so frequently slurred, that repetition, when repetition is a joy, may be very helpful to the teacher who is anxious to secure better enunciation for her pupils. Of course, this list could with ease be lengthened. A little volume that contains choice "bits" of literature, "The Loyola Book of Verse," can be obtained from The Loyola University Press, Chicago, Ill.

Good enunciation should not be confined to the composition class or the oral English class. The teacher cannot, of course, afford to spend on speech the time assigned for other important work, especially with examinations in prospect, but the pupils could be encouraged to pay special attention to answers in subjects such as Christian doctrine and history which admit of connected English. Marks might be raised for those who make an effort to speak their native tongue with some degree of care, if not with elegance. The hymns which they memorize for singing class they could be required to recite before using with the music. We all know how seldom we understand the words of a song or hymn, due generally to poor enunciation.

All this requires effort, patience, planning, but is worth while if the result will bring some gain to the children whom we send out yearly to face the world in their struggle for daily bread. Surely in the office, behind a counter in a department store, as a salesman or saleswoman, in the classroom, in social work, in any position where the tongue is called upon to do a large share of the work, success will be greater if the worker can use English with that clear-cut enunciation which makes it a joy to those who hear. "The manner of your speaking is fully as important as the matter, as more people have ears to be tickled than understanding to judge."

A man without a country is an exile in the world and a man without God is an orphan in eternity.—Henry Van Dyke.

A Patriotic Program

Sister Esther, O.S.B.

FOR GOD AND COUNTRY

Our Catholic school motto, For God and Country, can be used very advantageously to bring home in a stirring and thrilling manner what loyalty to God and country should mean to us as Catholics. In order to teach younger children its meaning, it is necessary to use interesting and concrete devices that will leave lasting impressions.

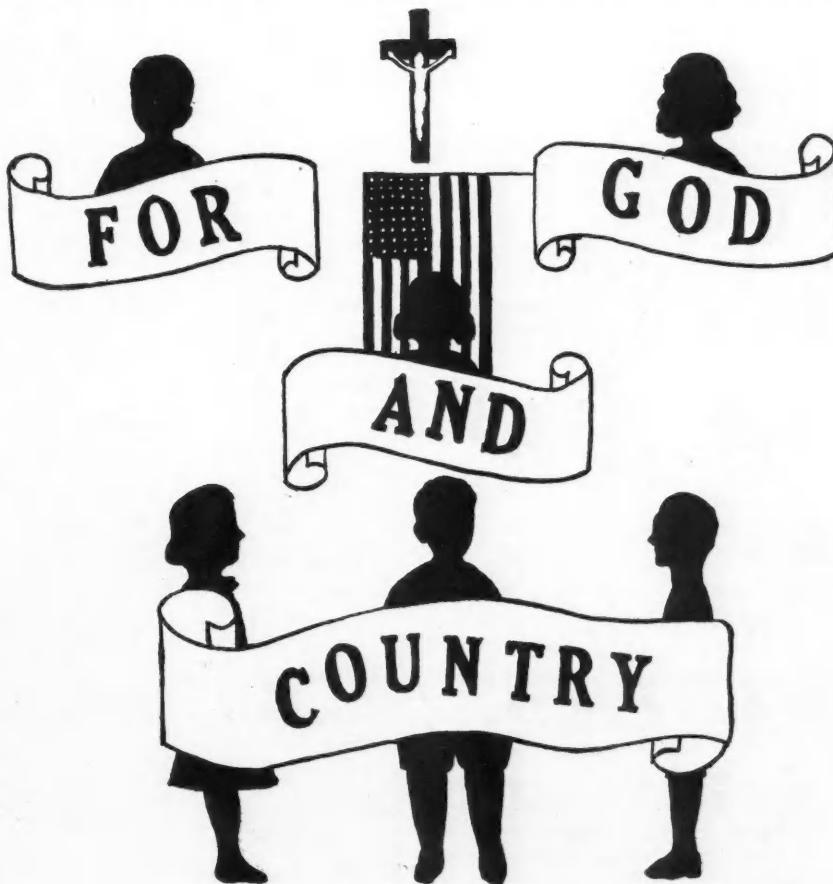
The following combination of pageant and acrostic lends itself admirably for this purpose and it could be used as one of the numbers in a school program at any time during the school year. As any number of children can take part in it, perhaps it could serve as a fill-in number so often necessary when giving entertainments in schools having large enrollments.

The accompanying illustration will aid in arranging the pageant. Instead of cutout letters held by children who recite the lines as in regular acrostics, you will note that the words of the motto are printed on scrolls which should be held in place by some of the children and others grouped around the sides recite the acrostic. The size of the letters and scrolls depends upon the size of the auditorium. They should be large enough so as to be easily legible from any part of it. A large Crucifix held or suspended high in center, between and above the two highest scrolls, together with a large United States flag unfurled, form the main theme of the pageant, being symbols of our faith and country. All the children

who are not holding Crucifix, flag, or scrolls, are grouped on both sides at various elevations. One on each side could be provided with a long pointer and use it during the recitation of the acrostic to point to the respective letters. Those holding the scrolls join in the recitation when stanzas are recited in unison.

The illustration shows only main features of center stage. Vacant spaces should be filled in with children, but no part of scrolls should be hidden from view. Variations, such as having the whole motto on one long horizontal scroll or on a large poster in a vertical position under the Crucifix may be more easily arranged in some schools. Pieces of tape fastened to the back of each scroll with adhesive, could be used so that the hands of the children holding them are not seen.

Ordinary clothing may be worn, but the scene would be enhanced if costumes were used. If schools cannot furnish them, and children cannot afford it, it is surprising how a little ingenuity may come to your rescue. Have each child who is not otherwise costumed, bring a sheet from home. Drape these artistically on the children and use streamers and bows of red and blue bunting as decorations. If bunting is not available, crepe paper will serve the purpose. One thing to avoid scrupulously is to have some in costume and others not. This only too often has caused poor children unnecessary grief, when taking part in school entertainments. Another



Stage Arrangement for the Patriotic Program.

OUR FLAG

Brother Bernard Anthony, F.S.C.

Brother Cyril Marcus, F.S.C.

Tempo di Marcia

mf

O sign of faith -- m - jes - tic star, Now let your hymn be sung a - far; To
 O mar-tyred red -- your glo - ries tell, An-nounce to all, pro - claim it well, Of
 Stand out un-tar - nished bar of white, Float on a - bove in ful - - least sight; O
 Un cloud-ed al - ways, sky of blue, To God and co-un-try e - - ver true Will

mf

f CHORUS

all, pro - fess the sa - cred King Who reigns as God o'er eve - ry thing
 men that fought and bled and died For God and coun - try side by side
 type! sym - bo - lic ray of love That binds us to our God a - bove Wave
 be the men who live and die Be neath thy em - blem fla - ring high

f

on a - bove me ban - ner great, O hon- ored flag of eve - ry state; Pro-

f

claim to all your mys - tie light Of free - dom for the cause of right!

f

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costume device, and a meaningful one, would be to have the different races in the United States represented. And just here would be the golden opportunity to bring in the membership in the Mystical Body.

The most appropriate hymn to use at the end of this number, would be "The March of the Parish Schools." One of the stanzas is about the Cross of Christ, the second is about the starry flag, and the third stanza tells when we should be willing to fight and if need be die for God and country. However, if this hymn cannot be procured, a hymn in honor of the Crucified, followed by a flag song would serve very well.

Opening Verses

ALL:

For God and country—
May our lives ring true
To our chosen motto—
God first — then — our loved Country —
you.

The Acrostic

ALL: FOR GOD AND COUNTRY — this is our motto.

F stands for FREEDOM granted to us all.
O stands for OBEDIENCE — to God —
and our Country's call.

R is for RELIGION — our union with God here below.

G stands for GOD — to Him all homage we show.

O is for ORDER in all that we do.

D stands for DEFENSE of our Country and you.

A is for our ARMY — patriotic and brave.
N stands for our NAVY — ocean highways to save.

D stands for DEMOCRACY for which we must fight.

C is for COURAGE in upholding the right.
O for OPPORTUNITIES — here, many abound.

U is for UNION where strength may be found.

N stands for our NATION — and OURS it shall be.

T is for TRUTH — for truth makes us free.
R stands for ROOSEVELT — President of the U. S. A.

Y stands for YOUTH who have come here today,

ALL: To show our LOYALTY and LOVE — FOR GOD AND COUNTRY.

For God and Country,

We pledge ourselves anew,
To live the Christ-life here on earth,

And to our loved Country be true.

[All sing "March of the Parish Schools" or other suitable hymn or song.]

LOYALTY, OUR NATION'S STRONGEST BULWARK

It is necessary during these times of world turmoil to do all we can to make our pupils "loyalty conscious." We should make them understand that loyalty to our own United States is the surest sign of worthy citizenship. What will great preparations for national defense avail if the nation be not backed by 100 per cent loyalty of her citizens?

That loyalty is our nation's strongest bulwark can be instilled into the minds and hearts of the children by various methods. One of these is to observe our national holidays by appropriate lessons in citizenship, followed by patriotic programs to emphasize and bring home the lessons taught.

The following stanzas were thrillingly delivered as a choral reading in one of our special patriotic programs. With slight changes, it could easily be made to fit in for almost any occasion.

My Own America

To you, my own America

The dear old U. S. A.

I pledge my love and loyalty
On this, your chosen day.*

For the U. S. A.
Is my beloved home,
O, may I from you never roam,
My own America.

I love my own America,
The land that gave me birth,
And parents kind to care for me,
I recognize their worth.

O, the U. S. A.
Where all may feel secure,
Retain our Constitution pure,
My own America.

*On this Memorial Day, etc., etc.

A young man once came to speak to a priest about a girl he wished to marry. "She has no dowry, Father." The priest wrote a zero on a sheet of paper. "But she plays the piano." He put down another "0" before the first. "She is very pretty." A third "0." "She sketches." A fourth "0." "She has an academic degree." A fifth "0." "She has a fine personality." A sixth "0." "She is a splendid Catholic." Hereupon the Father wrote a "1" before the six zeros saying, "She is worth a million. Marry her." — The Holy Name News.

Our churches point their lofty spires
As emblems of that peace
That dwells in those who worship God,
Ah! may they never cease.

Still the U. S. A.
Offers freedom to adore,
Retain this freedom evermore,
My own America.

Land of the Immaculate Conception,
Our Patroness so fair,
The Church in dear America,
Exults in your wise care.

Yes, the U. S. A.
Is Mary's special land;
Faithful to God and Mary, stand,
My own America.

Your schools, my own America,
Are scattered far and wide,
Where all may drink in knowledge,
And none may be denied.

In the U. S. A.
Wholesome lessons spread around,
That virtue in you may abound,
My own America.

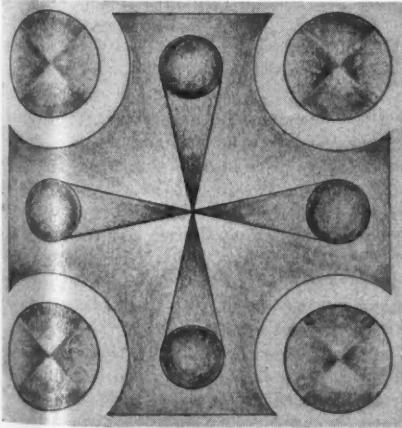
Land of wonderful resources,
Natural, and human too,
We'll protect them from destruction,
Keep conservation laws in view.

For the U. S. A.
Has plenty for our need,
Then crush out blight of greed,
My own America.

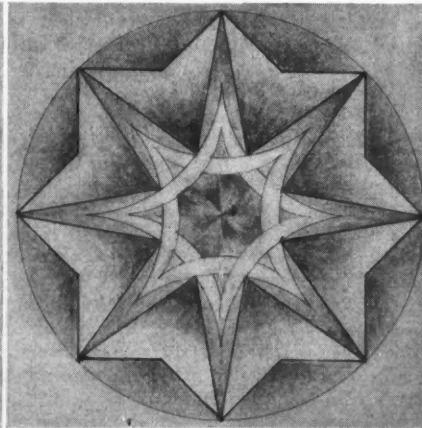
Our country is a land of peace,
She will not give offence,
But just to guard her sacred rights,
Makes ready for defense.**

Blessed U. S. A.
To tyrants, you could never bow,
From selfish wars protect us now,
My own America.

**Stands ready for defense — if it suits the occasion.



Geometry in Art.



— Sister M. Noreen, O.S.F.

Tests and Reviews in Sociology

Sister M. Loyola, O.S.M.

(Continued from the May issue)

Chapter 6

1. Families require the assistance of other families to satisfy their social instinct and their want of protection, mutual cooperation, and fellowship. *True.*

2. The family is the basal social unit of society and is a perfect society in itself. *True.*

3. It is impossible for the family to exist independently of the cooperation and help provided by other families associated with it. *True.*

4. For mutual protection and the promotion of their well-being, families and individuals group themselves into a larger society which is known as the state. *True.*

5. A state is a civil society, usually characterized by a certain degree of homogeneity in race, language, social and cultural ideals, which distinguish it from other states. *True.*

6. God determined that man should vest civil authority in the type of government known as a democracy. *False.*

7. St. Robert Bellarmine explained that the authority necessary for the right conduct of the state is first vested by God immediately in the people. *True.*

8. The government of a state derives its power from God, through the people. *True.*

9. The government may have any form, provided it insures the general welfare and does not enforce laws which are against the natural law. *True.*

10. In a monarchy the government of the state is in the hands of a few people. *False.*

11. A democracy is a state where the government is in the hands of the people either directly or indirectly. *True.*

12. Since the state is sovereign in its own sphere, and has power to enact laws and to enforce their observance, the authority of the state is unlimited. *False.*

13. The state exists solely for the use of man, because man has need of it to live a full and complete human life. *True.*

14. The state must protect the rights of individuals and groups which compose it, and in doing this it must protect the rights of everyone, not merely those of a majority, or of the rich or influential. *True.*

15. When a change of government occurs, the new form need not carry out the obligations which its predecessor undertook with other states. *False.*

16. Every citizen should try to form intelligent opinions on all public matters, and if he has a vote, he should use it. *True.*

17. A citizen should have a natural love for his country, springing from the same eternal source as his supernatural love for the Church, since God ordained both civil and religious society. *True.*

18. The state is composed of men who are moral beings and hence is subject to the moral law. *True.*

19. The state may interfere with the

EDITOR'S NOTE. These statements in the form of true-false tests are based upon the chapters in "Rudiments of Sociology" by Eva J. Ross. The correct answer is given after each statement. Used with the answers, the statements will serve admirably as a review or outline of sociology. Without the answers, they supply excellent material for tests or examinations.

Church's authority in matters pertaining to faith and morals because man's supernatural interests have been intrusted to the state. *False.*

20. Whenever any work that is not primarily an affair of the government can be satisfactorily accomplished by private initiative, the state should not undertake that work. *True.*

Chapter 7

1. The family, the Church, and the state are the most important primary societies. *True.*

2. Before Adam's fall, seeking the whereabouts to live was a pleasurable occupation, but since that time the earth has yielded man life only "in the sweat of his face." *True.*

3. Despite man's obligation to work, not all men are bound to provide for their own sustenance or that of their dependents — the rich, for example, may live on the proceeds of their riches. *True.*

4. A man contributes more to the world's wealth if he performs many varied duties than if he confines himself to the work he does best. *False.*

5. Occupational society is the regulation of man's labor, and its organization into groups which function within civil society. *True.*

6. Under the manorial system of the early middle ages in Europe, the lord of the manor acquired his lands by birth or conquest and divide them among the serfs. *True.*

7. Under the gild system, the gilds limited the number of apprentices and journeymen each master might employ. *True.*

8. Competition between masters under the gild system was not on design and workmanship but on the price of the goods. *False.*

9. Despite the advantages of the gild organization, the gilds lost their power partly due to government action, and partly on account of abuses which had arisen within them. *True.*

10. The industrial revolution was, in large measure, the beginning of modern economic evils. *True.*

11. For the past hundred years legislation has been gradually introduced to give the workers better wages, shorter working hours, more sanitary working conditions, and to protect woman and child labor. *True.*

12. The greater proportion of mankind is now employed in the agricultural industry. *False.*

13. Ever since the industrial revolution, the trend of population in all civilized countries has been cityward, and the United States is no exception. *True.*

14. The workers have greatly helped their own progress by the formation of trade-unions. *True.*

15. Material goods are necessary to maintain life, and are supplied by nature; but man must work to obtain them. *True.*

16. The philosophy of *laissez faire* held that the relationship between employer and employee should be supervised by the government. *False.*

17. Rural workers are frequently better off than those employed in other industries, but these, too, have their problems. *True.*

18. Town life provides many attractions in the form of greater facilities for social intercourse, for recreation, education and a choice of many occupations. *True.*

19. Taxation on the farm land has vastly and speedily decreased within recent years. *False.*

20. The development of the urban middleman and his organizations has so regulated prices that the profits have been diverted from the producing farmer to the distributing middleman, and the former has been reduced almost to destitution. *True.*

Chapter 8

1. A living wage is a sufficient wage for a worker to maintain himself, his wife, and his children in reasonable comfort. *True.*

2. Trade-unions and a certain amount of legislation have gradually led to a reduction of working hours to an average of about eight a day. *True.*

3. Sweated labor combines hard working conditions with inadequate wages, long working hours, and child and woman labor. *True.*

4. Most sweated labor is carried on in the factories of our large cities. *False.*

5. Sweated labor is a disgrace to a civilized community, yet it is to be found in all states and countries. *True.*

6. Sweated labor is usually carried on in the workers' own homes under unhygienic conditions and leads to the ill health of the worker and of those who buy the goods. *True.*

7. The National Consumers' League was organized as far back as 1890 to examine working conditions, and any articles bearing the League label have not been made under sweatshop conditions. *True.*

8. Most governments have considered social insurance the best way to care for the aged. *False.*

9. By social insurance is meant group insurance for workers, to which the worker is compelled by law to contribute either the whole or a part of the cost. *True.*

10. The Federal Social Security Act of 1935 provided for an annuities system and financial aid to states which have passed laws to care for the aged. *True.*

11. Of all the industrial nations, the United States is the only country which thus far has made provision for social health insurance of any kind. *False.*

12. Since employers have not always sufficient funds to meet their workmen's compen-

sation liabilities, the state usually safeguards the workers by making it compulsory for employers to insure against this risk. *True.*

13. Cyclical unemployment is that due to the great advance which has been made in the invention of labor-saving devices. *False.*

14. Three forms of industrial unemployment are these: seasonal, cyclical, and technological. *True.*

15. Industrial accidents are the greatest risks to which the worker, under the present economic system, is exposed. *False.*

16. Unemployment may be due to natural causes, to personal deficiencies, to social causes, or to industrial causes. *True.*

17. Usually the benefit features of certain trade-unions take care only of skilled workers and tradesmen who would have been able to care for their needs in other ways. *True.*

18. The financial benefits of inventions should go wholly to the capital owners in the form of dividends. *False.*

19. In 1933, the Federal Government passed the Wagner-Peyser Act which inaugurated a nationwide scheme for the conduct of state employment bureaus, connected with the United States Employment Service. *True.*

20. Relief measures are usually the only remedy for the unemployment which results from natural causes, although man's ingenuity can at times foresee and prevent them. *True.*

Chapter 9

1. Land, Labor, Capital, and Organization are the four factors of production. *True.*

2. In 1930, 56.2 per cent of the population was rural. *False.*

3. Few employers carry out their moral duties, pay their workers a living wage, or give them good working conditions without some outside compulsion. *True.*

4. Trade-unions have always been legal as it was recognized that workers needed protection. *False.*

5. A racketeer is one who controls a union and dictates to both employer and worker. *True.*

6. The disadvantages of trade-unions are greater than the advantages as is shown by the special legislation necessary to limit their power. *False.*

7. Consumers cooperation means an association of consumers who seek to eliminate the middleman and his profits by arranging to supply themselves with goods instead of buying from the retailers. *True.*

8. Cooperative stores are a boon to the working classes: members reduce the cost of living and can take advantage of large-scale buying and obtain profits for themselves. *True.*

9. In a consumers cooperative, the members have votes in proportion to shares of stock. *False.*

10. Credit cooperation is that whereby individuals who have small amounts of capital to save, pool their resources and eliminate the profits of the banker by lending to members. *True.*

11. Bad debts in the Credit Union are rare because loans are made only to members and members must have good character and give collateral if possible. *True.*

12. The Wagner National Labor Relations Act was a distinct victory for the employer, *False.*

13. By collective bargaining, the employee whose bargaining power is weaker than that of the employer is enabled to meet the employer on equal ground. *True.*

14. A trade-union is an occupational group formed of workers for the maintenance of working conditions. *True.*

15. The Workers' status has been worse since the Industrial Revolution. *False.*

16. The Wagner National Labor Relations

Act took the place of the NRA and protects the right of organized labor. *True.*

17. By forming trade-unions, the workers can turn their labor into a monopoly almost as powerful as that of the employer. *True.*

18. The first group of consumers to cooperate were the weavers in Rochdale, England, in 1844. *True.*

19. Cooperative stores cannot compete successfully with the chain stores. *False.*

20. The profits of the cooperative business are divided among the members in proportion to the amount of goods purchased during the quarter. *True.*

The Coming of the King*

Sister M. Fidelis, S.S.N.D.

In the work based on the Old and the New Testament the citations may or may not be given to the students. The idea may be suggested to the students, leaving it to them to look up corresponding references. It will be found, however, that probably a few citations will have to be given at first as a lead to the idea of just what is wanted. The citations given are merely indicative of what can be done.

Since so much of the Old Testament is given over to an account of the preparation for the coming of Christ, we can conceive of these historical characters and events as forming a great pageant moving majestically down the centuries before Christ. At the head of this pageant we see Adam and Eve, our first parents. Their fall in the Garden of Eden would have thwarted God's plan that man should be happy with Him eternally, had not God in His infinite love and mercy promised a Redeemer. Adam and Eve move slowly and laboriously, their thoughts fixed hopefully on the great promise.

1. Find the exact promise given them.

Here and there in the pageant of the coming of the King, at irregular intervals, are His heralds. We notice that the nearer they are to the King Himself in the great pageant, the more definite and explicit are their descriptive announcements. There are seventeen of these heralds.

1. Write the names of these heralds or prophets, placing first in your list the four more important ones.

2. Daniel is five hundred years in advance of the King. Look in his ninth chapter to find his exact announcement of the King's approach.

3. Micheas directed the eyes of the entire pageant to the exact place from which the King would come. Find it in his fifth chapter.

4. Isaia tells us in what guise He would first appear — for He would not look like a king. This you will find in detail in his ninth and eleventh chapters.

5. Except these heralds and a few select groups in the pageant, very few of those who were preparing for His coming had the right understanding of how He was to redeem them. The King's actual method of Redemp-

tion you will find announced by Isaias in his fifty-third chapter.

The King, your King, my King, the GREAT KING who comes, is the paragon of all perfections. No one person could ever represent to those who looked forward so eagerly to His coming, the perfect beauty of even a single one of His characteristics. However, there are persons in the pageant who typify, either by some outstanding virtue in their life, or by some event in their life, some characteristic in the person or the life of the King. Five of these types are Adam, Abel, Joseph, Isaac, Melchisedech.

1. Look along the pageant and write briefly in what way they typify the King.

Often the pageant looks uninteresting as group after group moves along. But occasionally, a person stands out in the great procession, one who calls for attention by his patriarchal bearing, or by his priestly dignity, or by his martial display of courage.

2. List twenty such personages, telling what you find as the most interesting fact in the life of each.

As the great pageant moves on, the crowd breaks out into a chorus of song, sometimes of longing, occasionally of exultation, at the coming of the King, which coming they strive to hasten. David, their chief musician, has left us one hundred fifty such songs.¹

3. Look through his book of choruses, called Psalms, and select five. Tell the theme of each.

The hearts of the men and women in the pageant like those of the men and women of today, even as your heart and mine, are set on fire with burning love for the King.

And now, with a blaze of glory, closing the pageant, comes the KING, for whom all this preparation through four thousand years has been made. A troop of angels precedes Him, singing in soul-stirring jubilation: *Gloria in excelsis Deo et in terra pax hominibus bonae voluntatis.* And He is the KING, the King for whom the ages have waited, for in Him is fulfilled all that His heralds have foretold.

¹ David wrote the 150 accepted Psalms among the Canonical books of the Old Testament. There is a psalm supposed to have been written by Solomon which belongs, however, among the apocryphal books.

*Based on Hald's Selections, etc.

Creative Writing for Learning

Sister Mary Luke, S.N.D.

(Continued from the December issue)

Creation Through Translation

Latin has been spoken of so long as the dead language, that most students take it for granted that it is dusty and obsolete. Some teachers, however, have chosen creative writing as one of the means of putting some "pep" into the otherwise monotonous procedure of translation. After studying the fourth book of the *Aeneid*, the students were asked to do some bit of original work. Of special merit among the contributions were two poems and an open letter, the latter probably inspired by the open letters in the *Queen's Work*. You will find these in Selections Number Twenty-two and Twenty-three. In Latin, as in other subjects, there is a wide variety of creative writing possible. Stories, skits, poems, parodies, burlesques—all are feasible. At the top of the list, however, should be placed the attempt to translate into literary, idiomatic English the ideas found in the classics.

Home Economics a Rich Field

Home economics with its emphasis upon the practical things of life seems, at first glance, to leave no room for creative writing. Such, however, is not the case. When questioned as to any creative writing that her classes might have done, the teacher confessed that she had long nourished the secret ambition of planning a program in which some very practical points would be brought to the attention of the whole student body. For this program the students could write skits which would illustrate such points as correct table manners, correct setting of the table, setting the table for various occasions, balancing a diet, making up tasty menus. In regard to dressmaking there were just as many possibilities: choosing correct costumes for various occasions, keeping a color harmony in costumes, choosing a style that suits, selecting colors that harmonize with the individual's complexion, dressing well on a small budget. Selection Number Twenty-four is entertaining and very, very, practical for high school girls.

In addition to the opportunities which the regular classwork in the various subjects offers for creative writing, there is the added motivation which comes from participation in contests. Essay, short story, poetry, and radio-script contests offer a constant challenge to students to compete with others on their own level.

Thus far in this paper, we have considered only the curriculum proper and the demands it makes upon creative writing. Now let us turn to that other side of school life that is just as important from the standpoint of mental development, and vastly more important in the development of sociality and leadership—the extracurriculums.

Write for the School Magazine

The first point that calls for consideration is the question of student publications. Almost every school today has one, or two, or even three student publications. There is the school paper with its spirited, dashing, up-to-the-minute journalistic writing. Of larger proportions looms the school annual with its

reminiscent writing. The seniors want all the joys and sorrows and triumphs of their last and biggest year packed between its precious covers in vivid, stirring language—so vivid that it will preserve the significance of those precious moments through the years to come. Of greater promise, however, in the fields of creative writing is the school literary magazine that will preserve the choice bits of prose and poetry that embryonic writers have produced. It is in these publications that we see high school creative writing at the peak of its glory.

Writing for the Assembly

Another phase of the extracurriculum that calls for creative abilities is the general assembly hour. Within the school year at our academy there are no fewer than fifteen student-written and student-planned assemblies. In this respect, I do not think we are different from any other high school. Surely, the student with a flair for writing skits has no trouble finding a producer and an audience.

As is apparent from all that has been said, there is an ever-growing demand for creative writing. It has found a place in almost every subject in the curriculum: religion, music, mathematics, social studies, science, secretarial science, journalism, Latin, and home economics. Extracurricular activities also are

much indebted to creative writing. Is it not then apparent that we owe it to our students to train them in the technique of creative expression?

The teachers who must naturally assume the obligation of giving this training are the English instructors. In the spirit of heroic optimism, they must buckle down to the task of teaching the fundamentals of spelling, punctuation, and grammar, the appreciation of literature, oral English, correct usage, social courtesies, and creative expression with only forty-five minutes a day at their disposal! But they can so combine these studies that creative writing will fit naturally into the whole picture.

Some Successful Assignments

With a well-planned assignment two or three times a week, many teachers have drawn out students remarkably. Some have awakened an interest in sense perception by giving their students such simple assignments as these: Sit alone for fifteen minutes and note all the sounds you hear, or all the colors you observe, or all the shadows you find. Some have found it very beneficial to have the students express in vivid language their impressions of taste and smell and touch, to have them look carefully and long at familiar objects in order to note little details. Selections Number Twenty-five, Twenty-six, and Twenty-seven illustrate the results of some of these exercises. Selections Number Twenty-eight is the result of a summing up exercise in sense-training. The students were asked to note the loveliest sense impressions they had ever received. Some of these are lovely indeed.

What the Students Wrote

Selection Number Twenty-two

To Dido

Splendor has deadened with weight of gold:
Limp and broken it lies.
Your life is past, hardened and cold:
Just as a flower it dies.

To Aeneas

Set forth your glory, your fame, your renown:
Lead on your son to his land.
Loyal Aeneas, past success yet to crown:
A city to found with your hand.

—Bernadette Schindler (12)

Selection Number Twenty-three:

Open Letter to Queen Dido

Your Royal Majesty, Queen Dido:

We have just received the startling report of your death. It is the final spark that sets off the dynamite of our righteous indignation. We, as the voice of the public opinion, can no longer contain ourselves, as we feel assured that we are not taking privileges which are foreign to the liberties of a newspaper.

First, however, we must recognize and acknowledge the fact that you established our great city of Carthage, and that through the first difficult months of getting settled in a new land, you ruled with wisdom and foresight. You were in every sense of the word, our Queen!

Consequently, we were keenly disappointed when you refused to enter into marriage with one of the mighty African chieftains. In the eyes of your people, this man was a promising suitor. Your union with him would have perpetuated peaceful relations with the fearful African tribes. Since you spurned him, however, we must constantly be on our guard against them.

You were young, it is true, and perhaps you did not want to marry the first man who courted you. That, however, does not justify your later conduct. It was, indeed, with alarm that we

viewed your reception of the fugitive Trojan fleet and its crafty leader, Aeneas. Nor did we feel very much assured when you helped them rebuild their ships, when you invited them to remain at Carthage, and when you concocted excuses to cause them to delay here instead of setting sail. The Trojan people were a loud, overbearing lot who swaggered about as though they owned our land. And just because you were betraying a marked affection for Aeneas.

Ah, Queen, how you lowered yourself in the eyes of your subjects! Why couldn't you have concealed your love, as any self-respecting woman does, until he spoke of such things? Throughout Carthage, your conduct was "the talk of the town." Old people sadly shook their heads and uttered dire prophecies concerning the future; young folk watched you with wonder and envy. Little did you care that you were lowering the standards of the very city which you had founded.

That you, the proud descendant of a haughty people, could so obviously and shamelessly make public your love for the Trojan leader—that our Queen should thus humiliate herself was a blow to our pride in our ruler. O Dido, when you acted so foolishly and recklessly, did you stop to think of the bad example you were giving your subjects? Why didn't you dismiss Dido the woman and become Dido the Queen? Didn't you realize that your hated brother, Pygmalion, was enjoying your misery and that he'd like nothing better than to see you scorned and disappointed?

We admit that Aeneas was a great man, but you knew from the start that he was not for you. With your poise and integrity, you could have easily controlled your infatuation.

But, O Queen, the most ignominious deed that you have ever committed was the taking of your own life! Because you were too cowardly, too weak, too spineless to stand up and bear with your great disappointment, you committed suicide. You might have made a stronger, more perfect woman out of yourself; instead, you came to a miserable end.

O Dido, through the ages, you might have stood a powerful, valiant woman, respected and honored by posterity. But now, your life-story of weakness and obscenity will ever make you as a blemish on the scrolls of time—a woman who, although she led thousands of Carthaginians, could not captain her own soul!

—Francis Plummer (12)

Selection Number Twenty-four:

More Than Skin Deep

SCENE 1: Mrs. Turner's kitchen at about eight a.m.

MOTHER: Jane, aren't you ready yet? You've been dressing a long time. Breakfast is ready.

JANE: I'm coming, Mother. What do we have for breakfast? [Jane enters.]

MOTHER: Here's some juicy grapefruit first. Your grapefruits are all ready for some cream and sugar. Toast and scrambled eggs are hot on the stove. And don't forget your glass of milk.

JANE: Aw, just give me the toast and some of the coffee you made for Dad. Ummmm, this is good. You certainly are a good cook, Mother.

MOTHER: I would appreciate your compliments more if you would eat your fruit and drink your milk in the morning. After all, you are underweight, you know, and the doctor said you should have plenty of fruit and all the milk you could drink.

JANE: That old-fashioned doctor! And besides I don't like milk! I'll have to hurry, Mother, or I'll be late for school. Good-by.

MOTHER: Good-by, Jane. Here's your lunch money. Please hurry home from school and help me prepare supper.

JANE: I'll try to. Bye.

SCENE 2: Jane calls for Julia, a friend

JANE: Hello, Mrs. Johnson. Is Julia ready?

Mrs. J.: Hello, Jane. Yes, she is putting on her coat now. How is your mother?

JANE: She is fine, thank you.

JULIA: Oh, hello, Jane. Come on. I'm ready. Good-by, Mother. [They walk out together.] Jane, you look pale. Didn't you have any breakfast?

JANE: Yes, I had breakfast, but I didn't have time to put my rouge on. I don't see how you can look so healthy without any make up.

JULIA: You can thank Mother for that. She keeps me up with the requirements of a good diet. Mother says that a healthy appearance comes from the inside.

JANE: That's a nice slap in the face for my mother.

JULIA: Oh, I'm sorry, Jane, I wasn't criticizing your mother. In fact, she seems to have your meals well proportioned in nutritional value, according to the rules we learned in home-economics class. At least, she always does when I'm at your house.

JANE: Yes, Mother has everything planned all right, but I can't drink milk or eat fruit or vegetables.

JULIA: I have heard, and I know it is true, that "appetite is not a necessity, but a luxury." You must eat those things if you want to be healthy.

JANE: Oh, fiddlesticks! Let's drop here and get some candy. [They enter the candy store.]

JULIA: Why, Jane, three bars of candy in one day!

JANE: Of course! I like candy. I always buy it with my lunch money. I eat this instead of lunch at school. Who likes the things they have on the menu anyway?

SCENE 3: At the grocery store

Mrs. T.: Hello, Mrs. Johnson.

Mrs. J.: Hello, Mrs. Turner. Are you going to the bridge party tonight?

Mrs. T.: Yes, if Jane will take care of Tommy.

Mrs. J.: I saw Jane this morning and she doesn't look at all well.

Mrs. T.: Yes, I know. I've taken her to the doctor and he says she'll have to eat more vegetables and drink milk. But she's so weak I don't think to force those things on her. She says they make her sick.

MRS. J.: Why don't you lay down the laws pleasantly but severely. Cut down on her allowance, and don't give her desert until she has eaten a substantial meal. I think her dislike for simple foods was caused by her eating too much candy at the wrong time.

MRS. T.: Thank you. I think I'll do something about that tonight.

SCENE 4: The Turner's home after school

JANE: Mother, do you have a piece of cake? I'm hungry.

MOTHER: You may have a cookie and a glass of milk.

JANE: Why, Mother, you know I detest milk!

MOTHER: That's just your imagination. If you are hungry, you may have that or nothing else.

JANE: Oh, all right, but if I die your conscience should bother you.

SCENE 5: At supper that night

JANE: I don't want any spinach, Mother. I'll have some boiled steak.

MOTHER: Jane, you'll eat your spinach, or you'll leave the table.

JANE: Why, Mother, I'd never thought you could be so strict! But maybe it isn't so bad after all.

SCENE 6: Four weeks later Jane is a different girl

MOTHER: Jane, are you ready?

JANE: Here I am, Mother, all ready to eat a farmer's breakfast. I'm hungry this morning.

MOTHER: Don't forget your milk, Jane.

JANE: Don't worry, I won't. And, Mother, I didn't want to tell you last night because I want to surprise Dad. Do you know what? They've picked me for the leading part in the school play. Sister says they must have a healthy-looking person and I fill the bill perfectly. Yesterday I weighed myself and do you know I'm four pounds over the average! Well I'll have to hurry. I'm calling for Julia.

MOTHER: Tell Mrs. Johnson that I said "Thank you." She'll know why.

—Dorothy Abood (10)

Selection Number Twenty-five:

Interesting Details of My Bedroom

Gleam of crystal lamp base . . . straight chair sedately surveying the surroundings . . . double bed occupying the middle of the room and acting very snobbish about it . . . two cool and very inviting-looking pillows . . . gold figure of Christ hanging passively against the white background of the cross . . . tall, round, cream-colored wastebasket meticulously placed by the dressing table . . . crystal leaves branching out gracefully from the dressing-table lamps . . . black and white dog acting as a doortop, sniffing the air expectantly . . . the hands of the white and gold clock significantly pointing to a quarter of eleven . . . crystal droplets hanging from the lamp like falling rain . . . an old man looking benevolently out of a picture . . . small exquisite gold frame enclosing a picture of the Sacred Heart . . . a country lad shyly proposing to a country lass from the safety of the lamp base . . . perfume bottles vainly reflecting their glory in the mirror . . . drapes giving the impression of a flower show in progress . . . pink expanse of the desk blotter smiling as if it were all a huge joke . . . white desk looking very indifferent about the whole thing . . . telephone cord with a sly expression creeping along to its destination . . .

—Mary Hallock (11)

Selection Number Twenty-six:

Impression Produced by Shadows

Our street at night reminds me of a stage set for a beautiful play. The scenes are seen through a veil of black lace made by the winter's tree branches. The stage is lit by a single street lamp that casts shadows of the tree trunks across the lawns, making them appear much larger than they really are. The houses are small black shadows placed neatly into two rows, while the street lies as a peaceful valley between. And so, with only the distant moaning of trains for music, the show proceeds.

—Thelma Jones (11)

Selection Number Twenty-seven:

Sensations Produced by Tasting Foods

Vanilla extract—extremely bitter, causing one's throat to burn; a choking medicinelike taste Almond extract—very bitter, causing the tongue to burn and shrivel.

—Evelyn Lachvayder (11)

Lemon—a few drops upon the tip of the tongue cause one to lose control of the muscles in his mouth. These muscles contract and cause the mouth to pucker.

Raw carrot—very crisp, and, even after having been chewed, will persist in giving the feeling of hard pieces of grain passing down one's throat.

Root beer—cool, delightful tasting drink, but also very fizzy, and, as a consequence, sends tiny gas bubbles up through one's nose, causing one to gasp after each mouthful.

Cooked peaches—cool, delightful, and extremely soft taste as the velvety pieces of sweetness slide easily down one's throat.

—Mary C. Donovan (11)

LETTER OF APPLICATION

Dear Mr. Stilwell:—As the chief executive of your large engineering firm, you know that in every shipment expert workmanship is essential for the accurate operation of a machine. For instance, the teeth of two gears must be molded to work in exact co-ordination, because these gears control the successful operation of that huge, well-built piece of machinery.

In like manner, you and your office force are the gears of your organization. The gear—"what the employees can do"—fits into the gear—"what must be done." These two gears working together smoothly control and guide your organization in the right course.

I'd like to become one of the teeth of the gears that run your business. I am confident that I will not cause a flaw because I can adapt myself to the requisites of office harmony. I feel qualified to perform the duties of your office because of my extensive business training. I have a command of modern filing methods. I enjoy twirling from a typewriter attractive, mailable letters. Tabulation work is no ordeal for me.

The Principal of Notre Dame Academy, from which I recently was graduated, and my commercial instructors will be willing to give you information regarding my ability and character.

A personal interview at your convenience will prove my ability to meet your exacting requirements. Dial Garfield 4213 for a personal interview.

Yours truly,
—Eleanor Rehor (12)

SALES LETTER

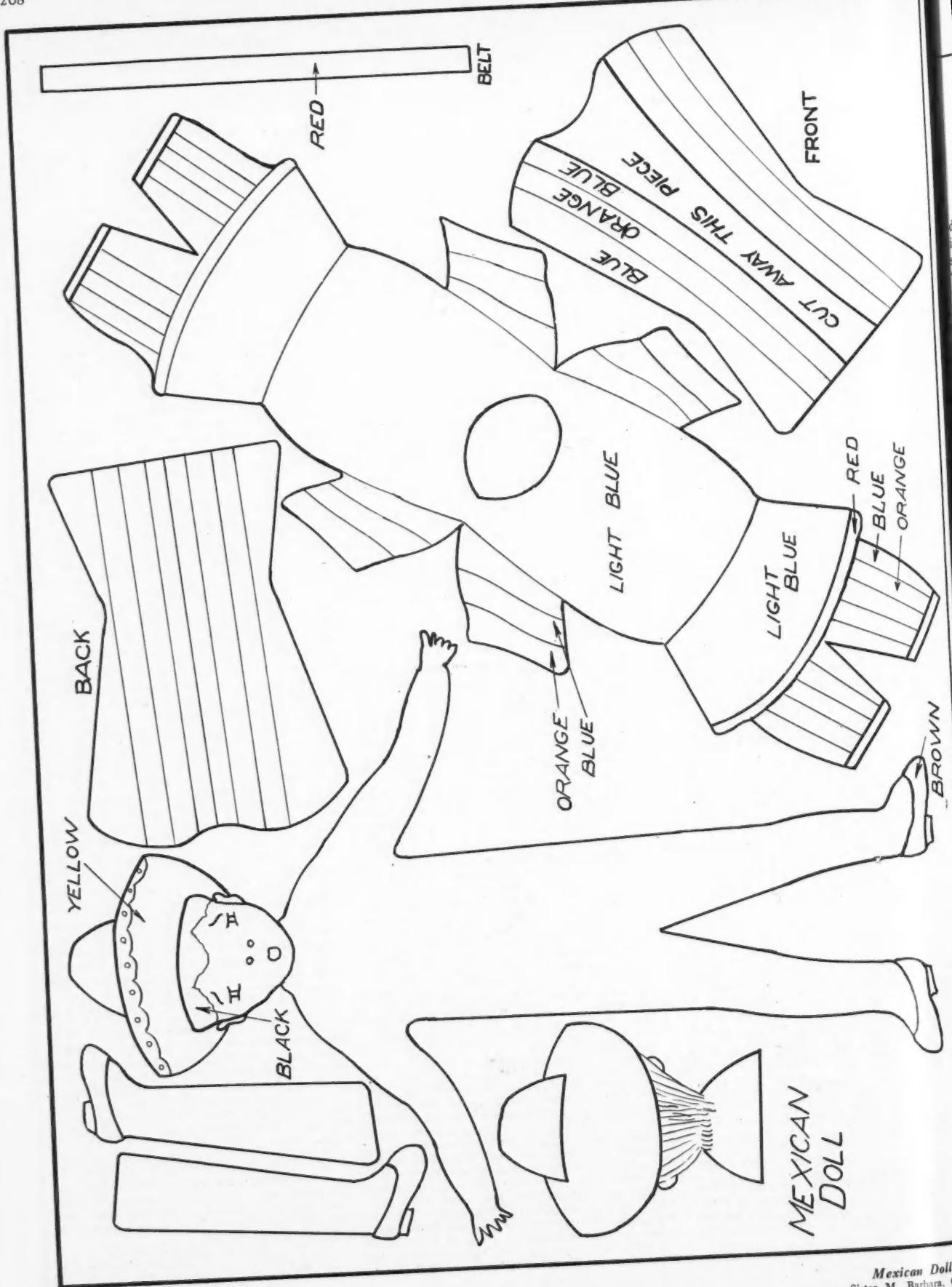
Dear Madam:—Have you ever walked on soft, fluffy clouds? If you have, you would remember a delightful, soothing feeling it gave your entire body. It would make you feel like walking to the end of the world and back again. It would give you a balmy, springy sensation that makes you "rarin' to go."

Our fine Wilson rugs in your home will not only make your walking a pleasure but will give to your home a distinctive touch of finery that is hard to duplicate. Expert workmanship in beautifully woven designs gives durability and endurance—qualities that are necessary for a rug in a home where a family gives it hard wear.

As a well-informed housewife, you know that rugs woven close are the finest on the market. This fine weave of sturdy threads makes ours a soft, deep, luxurious rug.

This week we are conducting a demonstration of the processes connected with the weaving of our rugs. Just drop in at our store and see the fine quality of material used and the skillful craftsmanship employed in making these rugs. This demonstration will be educational and very much worth your while.

Sincerely yours,
—Dorothy Varga (12)



Dolls of Many Nations, II.

Mexican Doll.
—Sister M. Barbara, O.P.

Aids for the Primary Teacher

Manuscript Writing Aids the Language Program

Sister De Lourdes, C.S.J.

Stimulation of discussion about war is not difficult, but to arouse talk about handwriting is exceptional. This very discussion was started by Sister Eileen Marie's article, "Manuscript Writing in the First Grade" in the September, 1940, issue of *THE CATHOLIC SCHOOL JOURNAL* (pp. 241-242). At the request of the English sectional group of the Fargo Diocesan Educational Meeting, November 27-29, the writer is answering Sister Eileen Marie's enthusiastic appreciation of manuscript writing as a preparatory procedure for cursive writing.

Use Manuscript in Two Grades

The contention of the English group of elementary teachers at the Fargo meeting was that the change from manuscript to cursive writing should not be made before the beginning of the third grade. Their decision was based upon observations of the following pupil accomplishments: at the end of the two or three months of manuscript writing, the child is just beginning to express rudimentary ideas in writing, such as words and phrases he has visualized in reading; at the end of the first grade he is efficient enough in the use of his tool to express very simple experiences; during second grade he develops rapidly in the power of expressing ideas in a well formed, legible writing. These teachers object to the introduction of cursive writing at the end of the second grade, because a period of

one month is insufficient to acquire the formation, curves, and slants of cursive writing. Furthermore, the intervening vacation becomes a period of confused overlapping that develops errors not easily eradicated during the coming term. If this delay in the learning of cursive writing were a handicap to a third-grade child, we would have a reason for teaching it in the second grade. Since the evidence at times is emphatic in stating that children who have learned only manuscript writing in the first and second grades are better cursive writers than they would have been had they written only cursive writing, there is no need for concern.

However, these results are true only when systematic guidance has been given, and performance has been analyzed, checked, and motivated. Desirable results in handwriting do not just happen. They are rather the outcome of study and careful planning. The most recent conclusion of the third-grade teachers concerning the time for making the transition from manuscript to cursive writing and some methods of production are:

Some Conclusions

1. Teachers much prefer that cursive writing would not be introduced until the beginning of third grade.
2. The third-grade child has better muscular control than the first- or second-grade child.

DOLLS OF MANY NATIONS

A favorite indoor pastime for little girls is the cutting out and dressing of paper dolls. Sister M. Barbara, O.P., has given this children's hobby a distinct educational value. She has sent to *THE CATHOLIC SCHOOL JOURNAL* a series of "Dolls of Many Nations" which she and her pupils designed and made for an exhibit of children's work at the state fair. We have chosen the Mexican doll as the second of the series. Number one was the Indian doll which appeared last November. If you are interested in having more of these dolls appear, the editor suggests that you write us a postal card expressing your wish. The patterns on the opposite page show just how to draw and color the various pieces of the doll. The back of the doll's clothing is drawn, cut out, and colored as carefully as the front.

Right: The Mexican Doll, the second of Sister M. Barbara's Dolls of Many Nations. Pattern on opposite page shows how to cut out and decorate the doll.



3. The third-grade child delights in the new experience.

4. The third-grade child meets a real challenge in learning the combination of curves and slants needed for cursive writing.

5. Because of his experience with large printscript he has a better feeling for proportion of size and form.

6. The best results in the teaching of either manuscript or cursive writing are attained by the use of the blackboard.

7. The elimination of the habit of finger movement in writing is automatically eradicated in blackboard writing because it is impossible to produce a large-sized print or cursive form and continue to use finger movement.

8. The medium of chalk and blackboard entails the least expense in material.

9. Expensive equipment is nonessential.

The utility of manuscript writing is a consideration worthy of attention. One of the outstanding qualities of manuscript or printscript writing is its legibility. Since legibility is the first standard of evaluation in all writing, it deserves attention. Because of the need for a readable handwriting, printing has been adopted by librarians, clerks, and many offices that ask for legible filling in of blanks.

According to the article under discussion, we understand that, generally speaking, manuscript is not used above the second grade. However accurate our interpretation of the intended meaning, we do know that more than two hundred and fifty schools of the archdiocese of St. Paul have accepted manuscript writing in the first two grades. Among the teachers of the English group at the Fargo meeting, many statements indicated the acceptance of the system. The contention of the group was that manuscript writing is not an isolated activity. It is, rather, the activity that reveals spelling, language, and penmanship in written form. It is an easily acquired skill that functions after a short period of learning. During a period of immature muscular control, its use eliminates most unprofitable writing efforts, and permits economy of time for more suitable learning activities. It promotes accomplishment in written English at a much earlier period than is possible with script.

Haste Makes Waste

Since our objective is Language Arts, and not merely handwriting, we contend that the beginner in the grades should be given time to grow in the use of his skill before he is confused by the problem of acquiring another tool. If opportunity and guidance are given in the use of the newly acquired skill by writing experiences and products of the imagination on the blackboard and paper, the child will develop an ease and confidence in his power to write on his own level. An earlier transition, let us say at the end of first grade, stops growth in language in its beginning stages.

The advantages of manuscript writing for the Language Arts as they appear in connec-

tion with reading, written expression, spelling, religion, and handwriting are:

1. No confusion of symbols between reading and written expression;
2. Makes possible a considerable amount of reading material of the child's own composition;
3. Clarity of expression brought about by the effort to put experiences into written form;
4. Stimulation to formulate and express ideas and experiences;
5. Encouragement of a success through the realization of a worth-while production;
6. Taking on of the spelling of many words through visualization and use;
7. Ability to express in writing religious generalizations;
8. Security of being able to think in a legible handwriting at second-grade level;
9. Value as a readiness program for cursive writing.

Writing to Help Learning

In summary, we review the gains that accrue to the teacher and the child. Children have ideas. Frequently they express their observations orally in an interesting manner. Until about four years ago, we made few attempts to guide the first- and second-grade child through the process of expressing his ideas in writing. The reason for this delay was that the child's cursive handwriting was not sufficiently developed. It was an interference rather than a help.

At the time that manuscript writing was first used, in 1933-34, even the writing specialists dubbed it as another fad. However, the teachers of first grades were not going to be deprived of so valuable a tool. The observing, questioning teacher studied manuscript writing and the child's reactions to it. She found writing values, spelling helps, reading aids, and greatest of all she found a productive form of expression.

Dramatizing the Mass

Sister M. Walter, O.M.

The repetition of this drama each day for five minutes drills the whole class in the parts of the Mass in: consecutive order; in the meaning of the words; and in the required material for the grammar grades. With the incentive of dramatizing, keen interest is shown when Sister says, "Let's dramatize the Mass."

The answers are purposely short, and said with due reverence for the Holy Sacrifice.

FIRST CHILD [stands and says]: I am the beginning of the Mass of the Catechumens: "In the Name of the Father and of the Son and of the Holy Ghost." You will notice that the first prayer in the Mass is addressed to the Holy Trinity.

SECOND CHILD: I am taken from the 42nd Psalm. I am not said in Passiontide, nor in Requiem Masses.

THIRD: I am the Confiteor. I mean "I confess." This prayer is a confession of sins. The priest gives absolution and these two are a Sacramental.

FOURTH: I am the Introit (*in trō'it*), or entrance prayer. I change every day.

FIFTH: I am the Kyrie Eleison. I mean "Lord have mercy on us." I am a short Litany in Greek.

SIXTH: I am the Gloria, the Greater Doxology. I am not said in Masses of the Dead, nor in Advent, not between Septuagesima Sunday and Holy Thursday. Sometimes I am omitted on weekdays, too.

SEVENTH: I am the Collects. I am introduced by "Dominus vobiscum" (*Doh'mi nus vō bee'cum*), which means "God be with you." It is also a Sacramental. I change every day. I end with the Hebrew word *Amen* which means "so be it."

EIGHTH: I am the Epistle. I mean letter. I change every day.

NINTH: I am the Gradual. I change every day.

TENTH: I am the Alleluia. I am a Hebrew word. I mean "Praise God." I am not said in

seasons of Penance and on some other days.

ELEVENTH: I am the Tract. I mean something read or sung without interruption. I am said in seasons of Penance.

TWELFTH: I am the Sequences. There are only five of me. You have heard one sung at Requiem Masses: the *Dies Irae*, and one is sung at the Stations of the Cross, the *Stabat Mater*. I am changeable.

THIRTEENTH: I am the Gospel. I change every day. Every one stands when I am said.

FOURTEENTH: I am the Creed, the Nicene Creed, not the Apostle's Creed. *Credo*, you know, means "I believe." I am omitted in some Masses.

FIFTEENTH: The Mass of the Catechumens is now over. The Mass of the Faithful will begin.

SIXTEENTH: I am the Offertory. I am the real beginning of the Mass, at which the priest offers to God the bread and wine to be changed at the Consecration.

SEVENTEENTH: I am the Lavabo, which means "I will wash." You will see the priest washing his fingers. This washing is also a sacramental. Then the priest says *Orate Fratres* (*oh rā'te frāt'ræc*) which means "Pray brethren."

EIGHTEENTH: I am the Secret Prayers. I am changeable.

NINETEENTH: I am the Preface. I am changeable. I introduce the Canon.

TWENTIETH: I am the Sanctus (*sahnk'tus*): I mean "holy."

TWENTY-FIRST: I am the Canon of the Mass. This is the most solemn part. I mean "rule" meaning that I never change.

TWENTY-SECOND [*rings a bell*]: This is the warning bell to tell you of the Consecration which is now about to take place.

TWENTY-THIRD: I am the Consecration at which the substance of the bread and wine are changed into Christ's body and blood.

TWENTY-FOURTH: I am the Elevation. When the Host is raised, you should say "MY

LORD AND MY GOD." When the Chalice is raised you should say "MY JESUS MERCY."

TWENTY-FIFTH: I am the Commemoration of the Dead.

TWENTY-SIXTH: I am the Pater Noster (*pah'ter nōh'ster*). This is the "Our Father," and is a Sacramental. The Canon of the Mass is now over.

TWENTY-SEVENTH: I am the Agnus Dei (*ah'nus Dē'ēē*). I mean "Lamb of God."

TWENTY-EIGHTH: I am the "Priest's Communion," the third principal part of the Mass.

TWENTY-NINTH: I am the People's Communion, and the Post-Communion prayers after it. I change every day.

THIRTIETH: I am the Dismissal: "*Ite, Missa Est*" (*ēē'te mīssā est*). The priest blesses the people and says the Last Gospel which never changes. You should not leave the Church until the priest leaves the altar. Remember that Judas was the first to leave before the Mass was finished.

[*Every child in the room should be in the dramatization. If more than thirty children are in the class, the following may be added:*

The Mass is the unbloody sacrifice of the body and blood of Christ.

Adore till the Gospel, give thanks to the bell; till Communion ask pardon. Then all your wants tell. (Rev. M. Russell, S.J.)

The principal parts of the Mass are the Offertory, Consecration, and Communion.

The kinds of Masses, etc.; the meaning of the word Mass.

The Sacred Vestments worn at Mass; the Sacred vessels used at Mass; the division of the Missal; the Altar and its furnishings, etc.

Questions on the Dramatization

1. What prayer in the Mass is addressed to the Holy Trinity?
2. In which prayer of the Mass does the priest give absolution?
3. What does Introit mean?
4. Name the prayer in the Mass which is a short Litany in Greek.
5. Which part of the Mass is called the Greater Doxology?
6. Say the prayer which means "God be with you."
7. Which word in the Mass in Hebrew means "So be it"?
8. What does Epistle mean?
9. Which Hebrew word means "Praise God"?
10. What does Credo mean?
11. What is the last prayer in the Mass of the Catechumens?
12. What is the first prayer in the Mass of the Faithful?
13. What does Lavabo mean?
14. What does Orate Fratres mean?
15. What is the Canon of the Mass?
16. What does Canon mean?
17. What prayer should you say when the priest raises the Host at Elevation?
18. What prayer should you say when the priest raises the Chalice?
19. What does Agnus Dei mean?
20. What prayer dismisses the people? What does Ite, Missa Est mean?

Answers

1. Sign of the Cross
2. Confiteor
3. Entrance
4. Kyrie
5. Gloria
6. Dominus vobiscum
7. Amen
8. Letter
9. Alleluia
10. I believe
11. Credo
12. Offertory
13. I will wash
14. Pray, brethren
15. Most solemn part
16. Rule
17. My Lord and My God!
18. My Jesus Mercy!
19. Lamb of God
20. The Ite, Missa Est. Go, the Mass is ended

New Books of Value to Teachers

The Guide to Catholic Literature 1888-1940

Compiled and edited by Walter Romig. Paper, 129 pp. \$15.25. Walter Romig & Company, Detroit, Mich.

After years of hard work the *Guide to Catholic Literature* is finally available. This self-imposed work was not an ordinary undertaking. The originality of the mind that conceived it, the assiduity of those who actualized it well merit the admiration and thanks of those who will benefit by its use.

The student, teacher, librarian, anyone seeking information on the Catholic literature of the period covered for reference or study will find that the value of this comprehensive work cannot be overestimated. It includes books and booklets in all languages and on all subjects, written by Catholics or of particular Catholic interest, which have been published or reprinted during the 52 years from January 1, 1888, to January 1, 1940. There are more than a quarter of a million biographical, descriptive, and critical notes each with complete reference to its authoritative source.

There are three types of entry in the guide: author, title, and subject. The information is given under the author entry as follows: (a) biography of the author, (b) books by him, (c) books and appreciable part of books about him and his works, (d) magazine articles about him and his works.

Steps to Good English

By Marquis E. Shattuck and Thomas Cauley. Paper, illustrated. Book III, 160 pp., net 45 cents; Book IV, 192 pp., net 48 cents. Iroquois Publishing Co., Syracuse, N. Y.

These are the third- and fourth-grade books of a series of combined text and workbooks for grades three to eight inclusive. A book contains the material needed for one grade in literature, composition, grammar, oral expression, word study, and spelling.

Based upon *An Experience Curriculum in English*, the books will appeal strongly to children and teachers. The latter will find their work greatly lightened and simplified through the use of these well-planned workbooks.

Modern-Life Speller: New Edition

By Fred C. Ayer, E. E. Oberholzer, and Clifford Woody. Clothbound edition: second and third grades, each 40 cents; fourth to eighth grades, each 44 cents. Workbook edition: seven books, each 24 cents. World Book Company, Yonkers, N. Y.

These new books teach spelling as a tool subject—a means to an end. Each unit (week's work) has a central theme. The study words are brought together, in one of the lessons of the week, into a little composition. The suggestions in each unit for informal discussion of the words and the picture illustrating the unit help to associate the words with the child's life.

The vocabulary for the eight years of the elementary school selected by the authors consists of some 2000 basic words used in writing, plus an enrichment list of nearly 2000 words, and a supplementary list of 624 words. These three lists are kept separate in order to provide material for three grades of ability.

The books supply plenty of review and dictionary work.

This Way Happiness

By Rev. C. P. Bruehl, Ph.D. Cloth, 255 pp. \$2.50. The Bruce Publishing Co., Milwaukee, Wis.

The author says: "The present volume, offered to college students and the general reader, seeks to unstiffen ethical teaching and recast it in a less rigid mold."

The reader will agree that the author has been quite successful in achieving his purpose. He has presented the philosophy of ethics in very readable and easily understandable form.

Saints in America

By Most Rev. Amleto Giovanni Cicognani. Cloth, 247 pp., illustrated. \$1. St. Anthony Guild Press, Paterson, N. J.

This is a second edition of the work first published in December, 1939. The first part of the book tells of the lives and works, and gives the status of the canonical Causes, of 24 men and women who have lived holy lives and died holy deaths on American soil. The second part of the book, which is entirely new, lists more than 140 persons who died with a reputation for sanctity or who suffered violent deaths for the faith within the confines of the United States. Other new chapters are added, on various orders, bishops, and secular clergy in general.

A Survey of Textbooks of College Biology

By Rev. Paul L. Carroll, S.J. Pamphlet, 39 pp. Published by the National Catholic Educational Association, 1312 Massachusetts Ave., N.W., Washington, D. C.

Reprinted from Report of Proceedings and Addresses of the 37th annual meeting.

Wings of Eagles

By Francis J. Corley, S.J., and Robert J. Willmes, S.J. Cloth, 220 pp. Illustrated end sheets. \$2.50. The Bruce Publishing Co., Milwaukee, Wis.

Between the covers of this single volume are narrated the lives and works of the 165 Jesuit saints and blessed. It is the only complete record existing in English and has been compiled by gathering biographical material from standard authorities in various languages. From this copious material the authors have woven their own graphic, colorful, dramatic accounts. Through many centuries the parade of these soldiers of Christ has come down, and it has passed through distant and colorful lands. The authors have not failed to take advantage of the possibilities thus offered to enhance their book with historical and geographical details which add immensely to the absorbing interest of this "Jesuit family album."

The Ninth Yearbook of School Law

Edited by M. M. Chambers. Paper, 200 pp. \$1. American Council On Education, Washington, D. C.

The 1941 Yearbook of School Law is edited by M. M. Chambers, member of the staff of the American Youth Council of Education. In the book leading authorities summarize the decisions involving school law made by higher courts throughout the United States last year.

It is valuable not only because it makes available important information which could be gleaned from no amount of everyday reading but also for the reason that the editor himself points out in a recent newspaper article, the timely subject of relations between education and national de-

fense is touched at many points. The rights of pupils and parents, the certification, appointment, and dismissal of teachers, teachers' tenure laws, taxation for public education, are a few of the issues involved in the decisions.

The Youth Problem and the Education of the Catholic Girl

By Sister Aimee Ely. Paper, 136 pp. \$1.50. The Catholic University of America Press, Washington, D. C.

This dissertation points out that the youth problem is a job, a leisure, and a home-life problem. On the basis of a study of a typical group of high school girl graduates who have been deprived of a college education, the following conclusions are drawn: it is the job of the school to eliminate the causes of unemployment by preventing inefficiency and providing proper education for home and occupational life—education that will not only develop constructive use of leisure but also a deep sense of civic duty—education to meet social and individual needs.

The White Book

By the Youth Committee of the National Council of Catholic Women. Paper, 32 pp. The Youth Committee of the National Council of Catholic Women, Washington, D. C.

Assuming that the youth problem is more than a leisure problem, that the Catholic Youth Program "must help youth to discharge with intelligence, courage, and deep spirituality the great mission of the day," the Youth Committee of the National Council of Catholic Women in this pamphlet outlines policies, standards, and training for Catholic girl youth sponsors.

New Health and Growth Series

By W. W. Charters, Dean F. Smiley, and Ruth M. Strang. Eight books. Cloth. Illustrated. 64 cents to 88 cents. The Macmillan Company, New York, N. Y.

These books, one for each grade, combine the usual course in hygiene, physiology, and anatomy with considerable material on mental hygiene, safety, and helpfulness to others. Incidentally, they present a considerable amount of general science and nature study.

Their Merry-Go-Round

By Ima L. Kuykendall and Mona V. Kuykendall Harding. Paper, illustrated. 28 cents. The Macmillan Company, New York, N. Y.

This supplementary primary reading book is as happy as a merry-go-round.

Reading for Experience

By Holland Roberts, Helen Rand, and Emma Lundgren. Cloth, 528 pp. Illustrated. Henry Holt & Co., New York, N. Y.

This is Book I of the "Let's Read" series of four books for junior and senior high school; it is also called the Steel-Blue Book. The purpose of the series is to teach students how to read on a level above that of the sixth grade and extending through senior high school. The selections, the authors say, were made because they were found to be favorites of the students; they are from modern writers. There are self-helps such as questions on the selections, inventories of accomplishment, and reading lists of similar material.

The Course of Study in English (Grades 4-6)

Paper, 262 pp. Diocesan Supervisor of Schools, Boston, Mass.

This course represents the work of the supervisors of the schools in the archdiocese of Boston. In content and methods, it follows the suggestions of leading authorities in the field. It also embodies results of the compilers' own teaching experience as well as that of many of their associates. A unit of study is offered for each month, with a review of the year's work outlined for June.

Our America

By Adolph Gillis and Roland Ketchum. Cloth, 427 pp. \$1.28. Little, Brown & Company, Boston, Mass.

These 24 biographical sketches of successful Americans are intended to help young folk understand the American way of life. The critical reader will find much to disturb him in the conflicting philosophies of life's purpose represented by these men.

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Catholic Education News

Catholic Librarians Meet at New Orleans

With more than one hundred delegates representing 24 states and Canada in attendance, the Catholic Library Association held its eighteenth annual conference at New Orleans in conjunction with the meeting of the National Catholic Educational Association. *Reading and Education*, the theme of the conference, was developed by Msgr. John M. Wolfe, diocesan superintendent of schools of Dubuque, Iowa, who said in part: "Reading and education have practically the same notes. Education is derived from personal and vicarious experiences and the general medium is books. While education may be generally more inclusive than reading abilities, skills, and the content of books, still reading may be regarded as the most widely used tool in education. It is the tool of tools in the educative program and process." Assisting Msgr. Wolfe as members of a panel group were Sister Redemptrix, New Orleans; Sister Mary Louise, Brooklyn; Sister Cuthbert, Scranton; and Rev. Dr. Carroll F. Deady, diocesan superintendent of schools, Detroit.

Book Selection Aids

The preparation of standard lists of books for college and for high school libraries was discussed thoroughly at two round-table meetings. Miss Anne Cieri of Catholic University described the methods to be employed in preparing a *Catholic Supplement to the Shaw List of Books for College Libraries*. The purpose of the *Catholic Supplement* is:

1. To supply a list of the standard Catholic works in each subject field now lacking in the *Shaw Lists*.
2. To serve as a measuring stick (in conjunction with the *Shaw Lists*) by accrediting agencies in evaluating more adequately the collections of Catholic college libraries.
3. To serve as a check list and buying guide for librarians of Catholic institutions.

Assisting Miss Cieri with the preparation of this *Supplement* are Miss Julia Killian of the College of St. Elizabeth, and William A. Gillard of St. John's University.

A *Catholic Supplement to the Standard Catalog for High School Libraries* is being prepared under the supervision of Richard J. Hurley, also of Catholic University. This list will be used in evaluating the book and periodical collections of secondary schools. The Executive Council of the C. L. A. has approved the list of Catholic periodicals for secondary school libraries, prepared by Mr. Hurley, which appeared in *The Catholic Library World*, December, 1940, p. 83.

The retiring president, Dr. William A. Fitzgerald of Brooklyn, will head a newly created Committee on Defense Activities which will prepare reading lists for soldiers' and sailors' libraries. The moral responsibility of librarians and the value of books in the formation of character was the keynote in Father Shanahan's inaugural presidential address.

Other speakers and topics were: Jeannette Lynn, "On Recataloging"; Julia Killian, "Administration of Reference in the Small College Library"; Rev. John Dunn, C.M., "The College Library and the N.C.E.A.); Sister M. Archangela, "Selecting Books for Youthful Readers"; Mother M. Emmanuel, "Pre-School Preparation for Reading Habits"; Sister Constantius, "The Classroom Teacher and Children's Reading"; Sister M. Gustave, "Let's Have a Library"; Rev. John R. Timpany, "Background Reading for the Catholic Negro"; Dr. Paul Ketrick, "Literature and the Catholic Mind"; Rev. Timothy J. Coughlin, "National Defense and the Catholic Reader."

Election of Officers

New officers of the association, chosen by a nationwide mail ballot, are: Rev. Thomas J.

Shanahan, St. Paul Seminary, president; Rev. Andrew L. Bouwhuis, S.J., Canisius College, Buffalo, vice-president; Eugene P. Willging, University of Scranton, secretary-treasurer.



Rev. Thomas J. Shanahan
New President of the Catholic
Library Association.

Sister Marie Cecilia, College of St. Catherine, and Paul R. Byrne, University of Notre Dame, executive council members for terms expiring in 1947.—Eugene P. Willging.

SODALITY SUMMER SCHOOLS

The program for the second elective period to be held daily during the Summer Schools of Catholic Action has been completed. It will include *Social Definitions*, by Rev. Edward Dowling, S.J.; *Leadership Course for Sodality Officers*, by Rev. J. Roger Lyons, S.J.; *Contemporary Catholic Literature*, by Rev. Herbert O. H. Walker, S.J.; *The Catholic Church and Cooperatives*, by Rev. George A. McDonald, S.J.; *Building a Parish Life*, by Rev. George Neff, and *How to Teach the First Communicant*, by Rev. Aloysius J. Heeg, S.J.

Father Daniel A. Lord, S.J., will speak daily at several of the elective periods. He will also conduct three daily sessions on the general subjects: *The Church and the World Today*, *Our Relationship Toward Parents*, and *The Positive Side of the Commandments*.

The schools will be held at St. Louis University, St. Louis, Mo., June 9-14; Hotel William Penn, Pittsburgh, Pa., Aug. 4-9; Boston College, Boston, Mass., Aug. 11-16; Fordham University, New York City, Aug. 18-23; and Morrison Hotel, Chicago, Ill., Aug. 25-30.

A POETRY CONTEST

A nationwide poetry contest is being held jointly under the auspices of the Catholic Poetry Society of America and Fordham University. For the best ode commemorating the Fordham Centenary, which is being celebrated this year, a prize of \$100 will be given. The contest closes August 1.

All poets are eligible. Two typewritten copies of the poem submitted should be sent to the Centenary Prize Poem Committee, Catholic Poetry Society of America, 386 Fourth Avenue, New York, N. Y. The name of the contestant should not appear on the manuscript, but should be enclosed in a sealed envelope.

The winning poem will be read at one of the concluding ceremonies of the centenary celebration at Fordham in September.



The Architect's Visualization of the Library Building at St. Mary's College, Notre Dame, Indiana. The building will commemorate the centennial of the founding of the Congregation of the Holy Cross.

Christian Brothers Conduct Educational Conference

Representing 12 colleges and 102 high schools, more than 50 delegates from five United States provinces attended the third annual Christian Brothers' Educational conference in New Orleans simultaneous with the convention of the N.C.E.A.

Brother Ernest, F.S.C., Lafayette, La., provincial of the Southern province, discussed secondary school standards and the delegates joined a panel discussion of *Christian Brothers' Colleges and the National Defense*.

Brother Ernest, director of De La Salle Normal School, Lafayette, La., presided at the sessions. The speakers included Brother A. Philip, inspector of schools for the New York province; Brother Denis Edward, superintendent of the Baltimore province; Brother Leopold, president of St. Mary's College, Winona, Minn., representing the St. Louis province; and Brother Lawrence, director of the San Francisco province.

Catholic Education Association of Pennsylvania Meets

The annual convention of the Catholic Education Association of Pennsylvania was held at Erie, May 1-3. Most Rev. John Mark Gannon, bishop of Erie, presided at the opening dinner where the keynote address was delivered by Rev. Robert I. Gannon, S.J., president of Fordham University.

The elementary department discussed moral education and also the teaching of atypical children. The intermediate section considered the subject of guidance. And the upper-grade

section also discussed the atypical child. Religious education for citizenship was discussed at the high school meeting and Catholic Action was a feature in the college section.

The officers elected are: president, Rev. Thomas J. Quigley, diocesan superintendent of schools at Pittsburgh; vice-president, Brother Denis Edward, F.S.C.; secretary, Rev. Daniel Egan, T.O.R.; treasurer, Rev. Joseph Boyle, O.S.A.

For Health and Safety

CRUSADE AGAINST FIRES

The National Board of Fire Underwriters, commemorating its 75th anniversary of founding, has prepared for educators and other leaders of youth a program of activities to educate youth to prevent and combat the hazards of fire.

During the week of May 21-28 there will be a crescendo of activities throughout the country around the theme of *National Defense Through Fire Defense*.

For programs, booklets, pamphlets, speech material, and for answers to your questions, address the 75th Anniversary Committee, National Board of Fire Underwriters, 85 John Street, New York City.

PERFECT ATTENDANCE VERSUS HEALTH

Many teachers who are interested in developing perfect attendance among their pupils overlook the dangers which may result from symptoms of disease in their classes. Watery eyes, signs of inflamed throat, fever, or rash may mean anything from measles to smallpox, and the pupils are, under these conditions, better at home than in the classroom. The danger of serious illness applies not only to the pupil who has the symptoms but also to his classmates. Recently State Commissioner of Health Moyer, of Michigan, has said:

"Good teachers have always been alert to the early symptoms of communicable disease and have promptly excluded pupils showing such symptoms. Now for the first time, teachers are given the backing of an official regulation of the Michigan Department of Health. Home and school cooperation in ex-

cluding boys and girls with suspicious symptoms may be the means of preventing epidemics."

"There are times when boys and girls ought not to be in school, both for their own good and for the protection of their classmates. We have outgrown the idea that a perfect attendance record should be achieved even at a risk to health."

WARNING TO CHILDREN

Last year in the United States one child was killed and more than 150 children were injured by playing with blasting caps. Children should be warned against handling blasting caps; and they should notify an officer of the law when they find such dangerous things left carelessly around.

SIGHT-SAVING COURSES

The National Society for the Prevention of Blindness has announced that it is cooperating with the following colleges and universities in offering at their 1941 summer sessions courses for the preparation of teachers and supervisors of sight-saving courses:

Wayne University, Detroit, Mich. (Elementary Course) — June 23-August 2.

Western Reserve University, Cleveland, Ohio (Advanced Course) — June 23-August 2.

State Teachers College, Buffalo, N. Y. (Advanced Course) — July 7-August 15.

U. S. EDUCATION REPORT

The report of the U. S. Commissioner of Education for the fiscal year 1940 has been released, and copies are available from the Superintendent of Documents, United States Government Printing Office, Washington, D. C. The price is 20 cents.

A Model School Library

The College of St. Francis at Joliet, Ill., has published an attractive booklet by Sister M. Elvira, O.S.F., A.M., describing its library and including a history of some important departments and collections. The following quotations from two chapters of the booklet contain valuable hints for the library in the high school as well as in the college:

Catholic Books

"The library is rich in Catholic books, old and new. Many factors help to build up this Catholic collection:

"The administration realizes that the library is the pivotal point of the college; that a Catholic college, to accomplish the task which is hers; namely, to unfold the Catholic heritage to the minds and hearts of youth, and thus develop in them the flowering of the Catholic spirit, requires Catholic books.

"The instructors are cognizant of the need of integrating all instruction by means of religion; hence, the necessity of Catholic books. Some courses are distinctly Catholic courses, for example, Ecclesiastical Latin, Confessions of Saint Augustine, Religious Poetry, Catholic Revival in English Literature, Medieval Literature, the Church and Civilization, Liturgical Music, and of course, the courses in religion.

"The library subscribes to the Science and Culture Foundation Series of the Bruce Publishing Company, and receives a gift subscription to the Catholic Book of the Month Club. Memberships in learned Catholic societies bring Catholic material; e.g., American Catholic Historical Association, American Catholic Philosophical Association, American Catholic Sociological Society, Catholic Association of International Peace, Catholic College Art Association, Catholic Library Association, Catholic Theatre Conference, and the National Catholic Educational Association. The Catholic magazines subscribed for regularly number approximately 50, among which are found such magazines as *Thought*, *Catholic World*, *Commonweal*, and *America*.

"There is a card index of all available material in the library on outstanding Catholic authors; also on all available material in the library on the Blessed Virgin Mary."

Open Shelves and Displays

"If students can be persuaded that the reading of good books is both profitable and recreational, and if to educate means to enable students to continue reading forever after, then they must acquire the habit of reading while in school. But the human creature is so made that his actions are to a great extent the result of his contact with forces and influences which leave their impression on his living.

"Both the library staff and the teaching staff are ever on the alert to place a good book in the hands of a student, for they believe that true education is self-education, that education does not end with college, and that if students do not form the reading habit while in college, they will probably not read after they leave college, and hence, will miss all

(Continued on page 10A)

The Fabric of the School

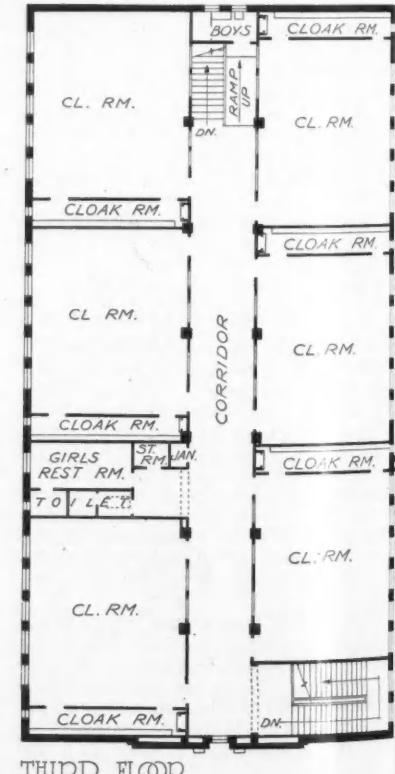
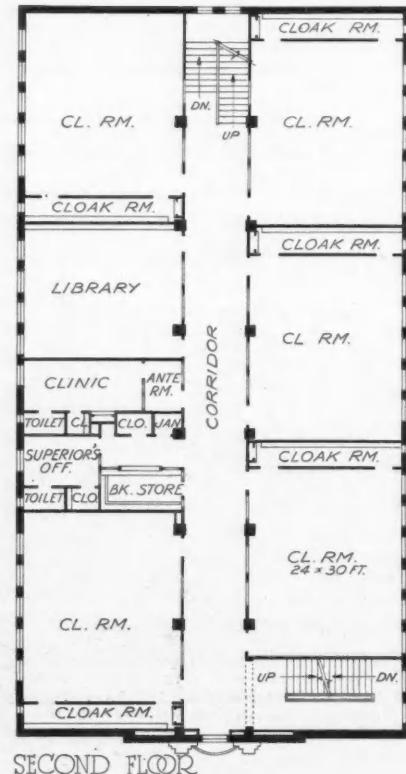
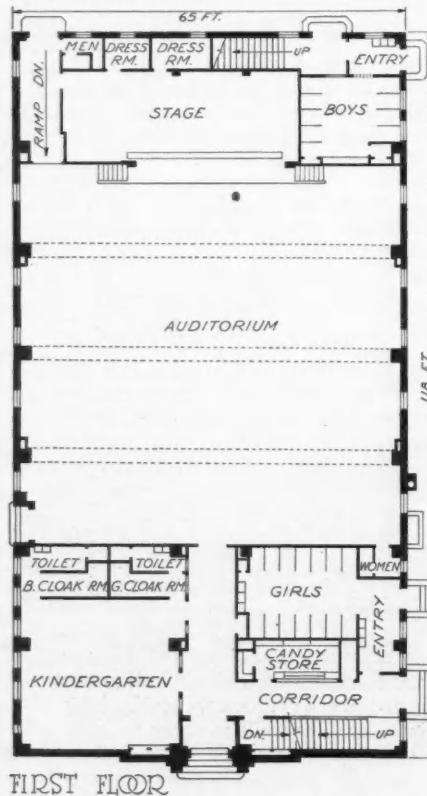
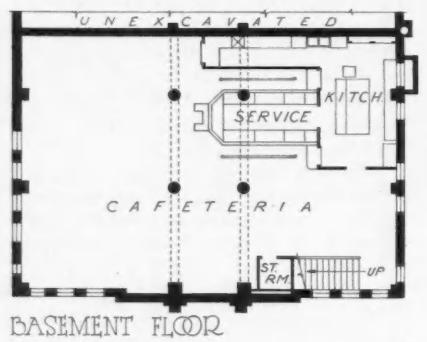
ST. EMYDIUS SCHOOL, SAN FRANCISCO, CALIFORNIA

The school pictured with its building plans is the new school of St. Emydius, in San Francisco.

Spanish Colonial in design, three stories high, the school contains a spacious cafeteria in the basement seating 250 pupils and an auditorium with a seating capacity of 600.

Reinforced concrete and steel frame construction was used in erecting the building, the girders over the auditorium being fabricated in the East. On account of their size, weighing 19 tons each, it was impossible to obtain the girders in San Francisco.

The exterior facing is a cement plaster; the trim is Oregon pine and redwood, the doors being of oak. All classrooms, cloakrooms, kindergarten, all offices, the library,



and infirmary have battleship linoleum as a floor covering. The steps and the floors of the corridors and lavatories are of terrazzo.

A carefully studied down-feed, steam-

heating system with full automatic and thermostatic control has been installed.

Mr. John J. Foley, of San Francisco, is the architect. The cost of the building was about \$130,000.